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*Spira by Slavish Feare doth Truth Deny,
And sets his Trembling Hand to Popery*

A
RELATION
OF THE
Fearful Estate
OF
FRANCIS SPIRA.

After he turn'd Apostate from the
Protestant Church to Popery.

Compiled by *Nath. Bacon, Esq.*

TO which is added, *K. James the Firsts* Prophetical Curse, upon any of his Race, that should Apostatize to the Church of *Rome*. With several dreadful Examples of God's Judgments on Persons of all Degrees, that have, for Fear, or Worldly Interest, forsaken the true Religion which once they professed. Together with the *Lamentation* of the Great *Origen*, for his Fall, when he was again receiyed into the Church.

LONDON, Printed and Sold by *Benja. Harris*, at the Golden *Boar's-Head*, in *Grace-church-street*, 1700.

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T O T H E
R E A D E R,

Touching this *New Edition* with
Additions.

TH E Certainty, the Remarkableness, and the great Use of this relation of *Spl-
ra*, has long since made it very acceptable to the sober part of the World; so that it has been Translated and Publish'd (as I

To the Reader.

am inform'd) in most of the Languages of *Europe*: And particularly great Numbers of them have been vended in *England*; but being now out of Print, and I having purchased the Right of the Copy, I thought it very fit to Reprint it; for certainly never was there more need, to Conserve the Memory of such *awakening Examples*, than in our present drowsie Age, wherein an Apostatizing Spirit seems to be let loose, and not a few are ready to shift their Religion (as Seamen do their Sails) with every Wind; when there is such an hankering after the Fleish-pots of *Egypt*, and the Vines of *Sodom*, and the Grapes of *Gomorah*, and the loathsome old wrinkled diseased Strumpet of *Rome*, (long since Carted with deserved

To the Reader.

deserved shame out of the *English* Nation) begins with a little new Painting to look so lovely in some Peoples Eyes, that if we may guess at their Affections by their Actions, they are already half Enamoured of her Superstitions and Idolatries, and could be content to prostitute their Souls to her destructive Embraces.

Let *such falling Stars*, whilst in this faithful Looking-glass they view *Spira's* dreadful Condition, read the Consequences of their own Apostacy. God will not be mocked: There's no dissembling with Heaven, no Masquerading with the All-seeing Eye of Divine Vengeance; which, sooner or later, will assuredly lay hold on them.

To make this little Treatise more Serviceable, I have procured

To the Reader.

red divers notable Presidents of Gods Judgments, visibly inflicted on the like Sinners, to be added thereunto, from several approved Authors.

Apostacy is a Sin most odious both to God and Man. 'Twas that first made Devils. *The Angels* (saith the Apostle) *which kept not their first Estate, but left their own Habitation, he hath reserved in everlasting Chains under Darkness, unto the Judgment of the Great Day, Jude the 6th.* And certainly those who Imitate *Lucifer* in this kind, may justly be said to be of their Father the Devil; and must expect their Portion with him in the Firey Lake, in the next World, if they should escape Divine Vengeance (as for the most part they do not) on this side the Grave.

Hence

To the Reader.

Hence it is that the Zeal of our Protestant Ancestors thought fit, by an Act of State, to Brand this horrid Sin, with the Character of the most heinous Guilt, and grievous Punishment, making it no less than *High-Treason*, for any Subject of this Kingdom (of whatever Estate or Degree) that hath been Educated in the true Reformed Religion of the Church of *England*, by Law Established, to be willingly reconciled to the Church of *Rome*, as appears by the Statute 3 *Jacobi*, Ch 4. Sect. 23. A Law to this Day in Force, and well worthy the regards of all those whom it may concern.

Nor was the Zeal and Resolution of that Wise and Learned Prince, King *James* the 1st. of glorious Memory, less to be applauded,

To the Reader.

ded, of which we have a Signal Instance, Recorded by a Reverend Judge to Posterity, viz. That in the Second year after King James's coming into England, there being a Rumour spread, as if he intended, or were inclinable, to grant the Papists a Toleration, his Majesty was offended thereat; as esteeming it a very great Scandal on a Protestant Prince; and having assembled divers of the Nobles, he there Publickly declared, That he never had such a Thought, and that he would venture the best Blood in his Body for the Protestant Religion; solemnly adding a Curse upon any of his Race, that should Apostatize to the Church of Rome, saying; *If any of my Posterity shall embrace any other than that true Religion which I now profess, I pray God*

To the Reader.

God to take them out of the World—

(See Crooks Reports, 2 Jacobi.

It was in the beginning of the Year 1683, that I new Published the Relation of the Fearful Estate of *Francis Spira*, with the fore-going Epistle, to prevent (as much as in me lay) that Torrent of Apostacy, that then was flowing in upon the Nation, like a mighty Deluge, ready to over flow and bear down all before it. And it was then as much as I durst say, and more than they would allow to be said afterwards. For Dr. *Sharp* (the now most Reverend Arch Bishop of *York*) having in one of his Sermons made mention of that Curse of King *James* the First, which I have here before recited; K. *James* the Second being conscious to himself, of being an Apostate

To the Reader.

Apostat from that Religion in which he was brought up, and which was profest by his Father and Grand-father, found himself so nearly touch'd thereby, that he sent a Mandate to the Bishop of *London*, to suspend the said Doctor *Sharp* from Preaching; which the Bishop of *London* seeing no reason for, insomuch as the Doctor had Transgressed no Law; refused to do; as being what by Law he could not: Upon which that King, who was for advancing his Dispensing Power above all Law, was so Enrag'd, that he Erected an Extra-Judicial Ecclesiastical Court, to suspend the Reverend Bishop, which they also did; who in all that affair, had Acted little unworthy of that Zeal and Piety which he had always professed; and of that Noble

To the Reader.

Noble Stock from which he is descended. This mighty Indignation of King *James* the Second, against the repeating this Malediction of his Grand-fathers, gave me an occasion of considering it a little more sedately; and by comparing it with what has since befallen his two unhappy grand Children, (not to mention his own Son, King *Charles* the First) who tho' himself a Protestant, yet was so Uxorious a Husband to his Queen, that he granted the *Papists* more Liberty on her account, than was either consistent with the Laws of the Land, or the Welfare of the Protestant Religion, which was so undermined in *England*; in his Reign, that at last things broke out into a bloody War; the end of which was Fatal to the Nation; and surpri-

To the Reader.

surprisingly Tragical to that unfortunate King ; which Encouraged the Rebels in *Ireland* to Massacre above two Hundred Thousand innocent *Protestants* in Cold Blood ; for which a Commission was pretended by them, under that King's Broad-Seal ; but whether it were so or no, must be left to that day, in which all Secrets will be made Manifest : I Say, (not to mention this great Lenity of King *Charles* the First, to the *Papists* ;) it is notorious enough that the Grandfather's Curse took hold of both the Grand-children, *Charles* and *James* the Second, for their Apostatising from God's true Religion, unto *Popery* : King *Charles* the Second did indeed Dissemble in it, in his Life-time ; for being an Effeminate Prince, and
Entirely

To the Reader.

Entirely given up to his Pleasures, he was not very Solicitous about any Religion at all; and provided he could but Enjoy those Pleasures to which he had Devoted himself, he was not thoughtful what became of Religion: But if we may judge of his Life by his Death, (when Men least of all dissemble) that little Religion which he had was *Popery*: 'Twas that which he Lov'd best, tho' he wanted either Courage, or Zeal, or Both, to hazard his Kingdom, by setting it up, as his Brother *James* afterwards did: And therefore the *Papists* (not to say his Brother) took care to send him out of the World, for one that should do their Business better, to be set up in his Room: And thereby his Grand-father's
Com.

To the Reader.

Communion was made good upon him, That for Embracing another Religion, he was taken out of the World : And tho' some are willing to believe he died a Protestant, because he went under that Denomination, yet his Receiving the Communion on his Death-Bed from Father Huddleston, a Popish Priest, after the manner of the Church of Rome, is too great a Demonstration of his being one of that Communion. And thus, by the Just Judgment of God (whose ways are inscrutable, and his Judgments past finding out) he set (according to his Grand-fathers Prayer) for Embracing the Romish Religion ; by their hands (as their is great Reason to believe) whose Religion he fell away to, because they thought him

To the Reader.

him too Remiss in his Zeal for it. Tho' in truth he did them more Service by those underhand Methods, he took to promote it, than his Brother cou'd do by his more Publick E-spousing it.

King *Charles* the Second being gone, and King *James* come to the Crown, he openly Professes his Apostacy in Embracing another Religion, than that true one, which his Grandfather Profess'd; and he has found by Experience, that God is no Respector of Persons, but such as a Man Sows, such shall he Reap, whether he be Prince or Peasant; and therefore this Solemn Malediction, or Curse of his Grandfather (which seems to have been Prophetical) follow'd him, and has turned him out

To the Reader.

out of the Kingdom, tho' (through the long suffering of God) not yet out of the World, which two Examples are another, fresh Instance, how dangerous a thing it is for any Persons, tho' of the Highest Rank, to Apostatize from the good ways of God, and to Embrace that Religion, with which God has a Controversie, and which in his due time he will utterly over-turn. And tho' by the coming in of that Chosen Instrument, in the Hand of God, our Gracious K. *William*, (whom God long preserve as a Blessing to these Nations) Popery has received such a Blow, that one wou'd think their shou'd be no danger of Apostatizing to Popery any more; yet the Devil, and his Instruments the *Jesuits*, are Buse, and Industrious

To the Reader.

ever to Promote it, tho' under several Disguises: And whilst they are bringing up a Sham-prince of *Wales* on the other side of the *Water*, they seem to be Confident of turning the Point some time or other. And therefore it Concerns us all to Stand upon our Guard, and to take Heed of the very Beginnings of Apostacy; which I fear is Creeping upon too many, by Insensible degrees: For, to grow Cold and Careless in the Profession of Religion, is one Degree of Apostacy; and may and will without Divine Grace Interpose lead a Man into all the rest.

Before I Conclude this Epistle, I think fit to acquaint the Reader, that this true Relation of the Fearful Estate of *Francis Spira*, has found such good Acceptance,

To the Reader.

ceptance, that it has occasioned
a Surreptitious Relation to be
Published to the World, under
the name of a *Second Spira* :
Which as it is without any Foun-
dation of Truth, so it is a great
Abuse to the World, and an
imposing upon the Credulity of
Unweary Readers ; and what-
ever the Design may have been,
is but making the truth of God,
beholding to a Lie, which is Ex-
pressly Condemned by the Apost-
le, *Rom. 3. 7. 8.* But among
the many examples recited in
this Book, there are none but
what are of approved Verity,
and well attested : Yea, so far
am I from Imposing on the
Reader by Fictitious Relations,
that I would to God there were
not so many real Instances of
this kind : And that Apostacy
had

To the Reader.

had not left such visible Marks behind it in the Wicked Lives, and Despairing Deaths of so many Miserable Souls, as it has done.

I have also farther to inform thee, Reader, that I have in this Edition added another very true, and yet very Tremendous example of Gods Justice upon a Person, for Sinning against Light and Knowledge, which I think is as remarkable as any thing that has happened of this Nature for these Hundred Years: And this is no example brought from Foreign Parts, but a thing Transacted at our own Doors: The Person who was the sad Subject whereof, was particularly well known to my self, and to very many others, at this time living in *London*; the place of his late
Ha-

To the Reader.

Habitation being no farther off
than *Spittle-fields* : He was a Man
of a Strong and able Body, bold
and Confident, and of a great Pre-
sence of Mind ; but, *A wound-
ed Spirit, who can bear !* For
thou wilt find in the Relation that
when God came to contend with
him, he was so distracted with
Terrors that he was reduc'd to a
mere Skeleton, and made the
lively Image of despair. But I
will not anticipate in this Preface
what thou shalt meet with in the
Book, but refer thee to the Re-
lation it self.

I shall only add my Wish-
es and Prayers, That past Ex-
amples may prove future *War-
nings*, and all that Read these
Signal Instances of God's Judg-
ments, may thereby come to
see the danger of Apostacy, and
hold

To the Reader.

hold fast the Truth, and not depart into the ways of Baal-Peor, or lick up the Vomits of *Asbadod*, but conserve the pure Faith, and walk answerable thereunto in their Conversation, which will bring a Blessing in Life, and Comfort in Death, and Glory to Eternity.

Thine,

B. H.

Tenth of May,

1700.

THere is now made publick for general Good, that famous Medicine, called, Aqua-anti-Forminalis; being an incomparable Water against all manner of Gripings of the Guts, Wind-Cholick, or Dry-Belly-Ach; having in a little time restored several to the use of their Limbs, which has been taken from them by such terrible Distempers. It's safe for Children in the Month, who are subject to Wind, Gripings, &c. and for Wet Nurfes, who for want of taking such proper Medicine, often cause Infants to suffer. It is put up in Glass Vials, containing a quarter of a Pint, Price 1 s. 6 d. With Printed Directions for it's use. And to prevent Counterfeits, is sold by B. Harris Bookfeller, at the Golden Boar's Head in Gacious street.

A Dialogue between a Blind Man and Death: By Richard Standfast late Minister of Christ-Church in the City of Bristol. Also, the Great Assize; or Christ's Certain and sudden appearance to Judgment: Being Serious Considerations on these Four last things, Death, Judgment, Heaven, and Hell: By John Bunyan, Author of the Pilgrim's Progress. Price fitch'd in blue Paper 2 d. Sold by B. Harris, above-said.

The Preface.

FOR the Truth of this History insuing, besides Circumstances of Place, Person, Time, Occasion, so exactly Observed, I refer my self to the Relation of those Godly Men, who, in several Languages, have manifested to the World the several Passages thereof: And although I am not Ignorant, that at the first they were not only not Credited, but also Discredited and Slandered, by such as found them to be a blur to the Roman Profession, yet they lost not their Lustre thereby; but being acquitted by many Compurgators of several Nations, and some of the Romish Religion, being all of them Spectators of this Tragedy, it occasioned not only a farther Manifestation and Confirmation of the Truth, but also a large and more frequent Confluence, to see that which they had formerly only heard of. This partly appeareth out of the succeeding
B Story:

The Preface.

Story: But more fully out of an Apology written by Vergerius, Bishop of Justinople, who was accused for dispersing the Fame of his Example to the stain of Popery, in which Apology to N. Rottan, Suffragan of Padua, is shortly and plainly declared what was said, what was done, and who were present. If that it be demanded, what moved me to compile this Treatise of Spira, tell them, that it should teach Fear and Reverence; and indeed, among all those that came to see him, few or none returned unshaken. Vergerius in his first Epistle saith, I would fain go see him again, but I exceedingly fear and tremble: and in his Apology saith, It is such a rare Example, as I would willingly go to the farthest parts of the World to hear or see the like. The Lady Jane to her Fathers Chaplain (that had fallen into Spira's Sin) saith, Remember the lamentable Estate of Spira. I acknowledge, that there hath been formerly a Book published in English, on this Subject; but as far as I can learn (for I could not get one of them) it was not so

vari-

The Preface.

various and large as this Treatise, and as I have heard, a Translation of only one of the Tractates, whence in part I gathered this Discourse. Concerning my Care and Fidelity herein, I may truly say, without changing Colour, That not one Sentence of all this Work attributed to the Person of Spira, but it hath its warrant either from the Epistles of Vergerius and Gribaldus, Professors of Law at Padua, ; or from the Discourses of Henry Scringer a Scotchman, Sigism. Gelons a Transilvanian, and Mart. Bocha a Divine of Bazil: I have taken no other Liberty than as a Relator, to weave the aforesaid Discourses together, so as those who under several, were accounted several, I here make one intire History, connected by due succession of time and occasion, as punctually as could be aimed at, by the Circumstances noted in the Writings of those Holy and Learned Men before-named.

Extraordinary Examples of Divine Justice, GOD never intended for a Nine Days Wonder ; else would he when he ex-

The Preface.

emplified Lot's Wife, have turned her into a Statue of melting Snow, not of lasting Salt; which stood as Josephus tells us, till his Age, after the Destruction of Jerusalem; and as some Travellers Report, still at this Day, ut quoddam hominibus præstaret condimentum quo sapiant unde illud caveatur exemplum: Aug. de Civit. Dei, lib. 16. cap. 30. for a season against Corruption, a preservation against Apostacy. This Tragedy, when fresh and new, was the Conversion and Confirmation of sundry Worthies, Vergorius, a daily Spectator thereof, forsaking a rich Bishoprick of Justinopolis, and Tents of Antichrist, went to Bazil, and Died a worthy Protestant: many Nations had Eye Witnesses of their own Students then in the University of Padua, who penned the Story, the Copies whereof are frequently revived: our English ones were very Defective, and now worn out of Shes and Hands; sundry Manuscripts of this abroad, imperfect; which moved me to compare this Labour of a worthy Gentleman (who faithfully translated it out of Italian,

The Preface.

Italian, French, and Dutch Letters) with the Latine of Cællus Secundus, Curio, Mattheus Gribauldus, Professors of the Civil Law in Padua: Segismond Gelons a Transilvanian, Henricus Scotus, all daily Visitors of Spira, and find it accord with them. Touching Spira's Person, I find most learned Writers do incline to the right and hopeful Hand; moved by his sweet, humble, and charitable Speeches; some few desperate ones excepted, that fell from him in some little Agonies, which kept him fasting and watching about Six Months space, eating nothing but what was forc'd down his Throat. The sum of Calvins and Borrhons their Counsel is, (who write largely of the use of this pattern) that all learn to take heed of Backsliding, which God's Soul abhors: and not to dally with Conscience, an Hell on Earth, if justly incensed; more to be feared than the Spanish Inquisition, or all the Strapadoes and Torments in the World; and to take heed of Spira's principal Errors: Which were to dispute with Satan over-busily in time of Weakness, especially to Reason, and conclude

The Preface.

clude from present Sense to God's past Reprobation and future Damnation: both which is hard, if possible for any Man to determine in his own, much more in others cases: So commending thee to his Grace, who is able to establish thee to the end, I bid thee farewell, and hope well, while the space of Grace lasteth: Dum Spias, spera; so may'st thou take good, and no hurt, by the Reading this terrible Example.

N. B.

TO

TO THE
AUTHOR and READER
OF THIS
HISTORY.

SOME scattered Parcels of this Story lay
In foreign Leaves, which had't not found a
(way

Thus to collect, had [been an obvious prey,
[never seen the day.

(light
Reader, would't see how sinning 'gainst the
Will quench and leave the Soul in a sad night
Of discontent? Come hither then, look here,
And learn all such light quenching sins to fear.

(rit
Reader, would't see the comfort breathing Spi-
To grieve, what endless grief it doth demerit?

Come hither then, look here,
Here see a Soul that's all Despair; a Man
All Hell, a Spirit all Wound; who can

A wounded Spirit bear? (feel]
Reader, would't see [what may't thou never
Despair, Racks, Torments, Whips of burning
(Steel,

Come

Come then, look here !
Behold this Man, this Furnace in whose heart
Sin hath created Hell : Oh, in each part,
What Flames appear !

His Thoughts all Stings ; Words, Swords ;
Brimstone, his Breath ;
His sight Flames ; Wishes, Curses ; Life a Death ;
A Thousand Deaths live in him, he not Dead,
A breathing Course in living scalding Lead :
And yet he lives our Monument to tell
How black are quenched Lights ?
Quencht Joys are double Frights,
Black Days are double Nights.
Heav'n Tasted, Lost, a double Hell.

I've call'd thee, Reader, pray so be,
Read this, that others *Read* not thee.

Legas Historiam.
Ne fas Historia.

M. N.

A
RELATION

Of the Fearful Estate

O F

FRANCIS SPIRA.

I N the Year 1548. when the Glorious Sun of the Gospel was but newly risen in *Europe*, in the days of the Reign of *Edward* the sixth of that Name, King of *ENGLAND*, in the Territory, and under the Jurisdiction of the City of *Venice*, being the very border of *Italy* in the Town of *Citadella*, lived one *Francis Spira*, a civil Lawyer, an Advocate of great Rank and Esteem, being of great Experience, of Carriage circumspect and severe, his Speech Grave and Composed,

B S

21 *A Relation of the Fearful*

sed, his Countenance Sharp and Au-
stere, every way besitting that Autho-
rity whereunto he was advanced ;
endow'd with outward Blessings of
Wife and Eleven Children, and
Wealth in Abundance. What his-
worst Parts were, I have no other
Warrant than his own Words, which,
if not tainted over-much with the
Bitterness of a desperate Mind, and
bearing a Countenance rather of Pas-
sion, than of sober Confession, may
seem to add a period to all farther
Commendations.

“I was (saith he) excessively Cove-
“tous of Money, and accordingly ap-
“plied my self to get by Injustice, cor-
“rupting Justice by Deceit, inventing
“Tricks to delude Justice ; good Cau-
“ses I either defended Deceitfully, or
“sold them to the Adversary Perfidi-
“ously ; ill Causes I maintained with
“all my Might ; I wittingly opposed
“the known Truth ; and the Trust
“committed unto me, I either Be-
“trayed

‘trayed or Perverted. Thus having worn out Forty Four Years, or thereabouts, and the News of the New, or rather, newly revived Opinions of *Luther*, coming into those Parts, represented an Object of Novelty unto him, who being as desirous to know, as he was famous for Knowledge, suffered not these wandring Opinions to pass unexamined; but searching into the Scripture, and into all Books of Controversies that he could get, both Old and New, and finding more than Fame or Opinion, he began to taste of Nature so well, as he Entertains, Loves, and Owns them at length; and with such Zeal, as he became a Professor, yea, a Teacher of them, first to his Wife, Children, and Family; and after to his Friends, and familiar Acquaintance, and in Comparison, seemed to neglect all other Affairs; intending ever to press this main Point, that *We must wholly and only depend on the free and unchangeable Love of GOD in the Death of Christ, as the only*

only sure way to Salvation: and this was the sum of all his Discourse, and this continued for the space of Six Years, or thereabouts, even so long as the Fire could keep it self within private Walls; but at length, it brake forth into publick Meetings, so as the whole Province of *Padua* dawned by the Lustre thereof. The Clergy finding their Trade of the Pardons to decay, and their Purgatory to wax Cold, began to bestir themselves; glossing their Actions, first, with calumnious Aspersions upon the whole Profession; then more plainly striking at *Spira* with grievous Accusations.

And to effect their purpose, some promise Labour, others Favour, some Advice, others Maintenance; all join to divide either his Soul from his Body, or both from God.

Now was *John Casa*, the Pope's Legate, resident at *Venice*, being by Birth a *Florentine*, and one that wanted neither Malice against those of this way,

way, nor Craftiness to effect his malicious Purposes; to him these Men repair with out-cries against *Spira*, that he was the Man that condemned the received Rights of the Church, deluded the Ecclesiastical Power, and scandalized the Policy thereof; one of no mean Rank, being a Man of Account and Authority, and thereunto learned in the Scriptures, elegant in Speech, and in one Word, a dangerous *Lutheran*, having also many Disciples, and therefore not to be despised.

At this began the *Legate* to cast his Eye on the terrible Alteration that lately had happened in *Germany*; where, by the means of one only *Luther*, the *Romish* Religion had suffered such a Blow, as that it could neither be Cured by Dissimulation, nor Defended by Power; but the Clergy must either mend their manners, or lose their Dignities. On the other side, when he saw how propense the common People inhabiting in the border-
ing

ing Country of *Italy*, were to entertain those new Opinions, now thought it no time to dispute or perswade, but with speed repairs to the Senate, and procures Authority from them to send to *Spira*.

Spira by this time had considered with himself of the Nature of his Courage, how evident and notorious it was, and therefore subject to be envied by such as neither liked his Person nor Religion: He perceived that his Opinions were neither retired nor speculative, but such as aimed at the *Romish* Faction, and a change of Policy; and that his Enemies wanted neither Power nor Occasion to call him to an Account in Publick, when he must either Apostatize, and shamefully give his former Life, yea, his own Conscience the Lie, or endure the utmost Malice of his deadly Enemies; or forsake his Wife, Children, Friends, Goods, Authority, yea, his dear Country, and betake himself to a Foreign People,

people, there to endure a Thousand
Miseries, that do continually wait up-
pon a voluntary Exile.

Being thus Distracted, and tossed in
the restless Waves of Doubt, without
Guide to trust to, or Heaven to fly to
for Succour, on the sudden, GOD's
Spirit assisting, he felt a Calm; and
began to Discourse with himself in
this Manner :

'Why wandrest thou thus in uncer-
'tainties, unhappy man? Cast away
'fear, put on thy shield, the shield of
'Faith: Where is thy wanted cou-
'rage, thy goodness, thy constancy?
'Remember that Christ's Glory lies
'at the stake: Suffer thou without
'fear, and he will defend thee, he
'will tell thee what thou shalt an-
'swer; he can beat down all danger;
'bring thee out of Prison, raise thee
'from the dead: Consider *Peter* in a
'Dungeon, the Martyrs in the Fire;
'if thou makest a good Confession,
'thou

' thou may'st indeed go to Prison,
 ' or death, but an eternal reward in
 ' Heaven remains for thee. What
 ' hast thou in this World comparable
 ' to Eternal life; to Everlasting hap-
 ' piness? If thou dost otherwise, think
 ' of the scandal; (common people
 ' live by example, thinking what-
 ' ever is done is well done) fear the
 ' loss of peace and joy, fear Hell,
 ' death and eternal Wrath; or if the
 ' flesh be so strong, as to cause thee
 ' to doubt of the Issue, fly thy Coun-
 ' try, get thee away though never so
 ' far, rather than deny the Lord of
 ' Life.

Now was *Spira* in reasonable quiet,
 being resolved to yield to these weigh-
 ty Reasons. Yet holding it Wisdom
 to Examine all things, he Consults
 also with flesh and Blood, thus the
 Battel doth Renew, and the Flesh
 ' begins in this manner; ' Be well Ad-
 ' vised, fond Man, consider Reasons
 ' on both sides, and then Judge: How
 ' canst

Estate of Francis Spira.

9

canst thou thus overcome thy Sufficiency, as thou neither regardest the examples of thy Progenitors, nor the Judgment of the whole Church? Dost thou not consider what Misery this thy Rashness will bring thee unto? Thou shalt lose all thy Substance, gotten with so great Care and Travel, thou shalt undergo the most Exquisite Torments that Malice it self can devise, thou shalt be counted an Heretick of all, and to Close up all, thou shalt die shamefully. What thinkest thou of the Loathsome stinking Dungeon, the bloody Ax, the burning Faggot, Are they delightful? Be wise at length, and keep thy Life and honour; thou may'st live to do much good, to good Men, as God Commands thee; thou mayest be an Ornament to thy Country, and put case the Countries loss would be of small esteem with thee, wilt thou bring thy Friends also into Danger? thou hast begotten Children, wilt thou

'thou now cut their Throats, and
 'inhumanely Butcher them, who may
 'in time bring Honour to their
 'Country, glory to God, help and
 'Furtherance to his Church? Go to
 'the Legat, weak Man, Freely confess
 'thy Fault, and Help all these Mis-
 'eries. Thus did the cares of this
 World, and the Deceitfulness of
 Riches, Choak the good Seed that
 was formerly Sown: So as fearing,
 he Faints, and yields unto the Al-
 lurements of this present World;
 and being thus Blinded, he goes to
 the Legate at Venice, and Salutes him
 with this News.

Having for these divers years enter-
 tained an opinion concerning some Arti-
 cles of Faith, contrary to the Orthodox,
 and received Judgment of the Church,
 and uttered many things against the
 Authority of the Church of Rome, and
 the universal Bishop, I humbly acknow-
 ledge my fault and Error, and my folly
 in mis-leading others; I therefore yield
 my

and myself in all obedience to the Supreme
 Bishop, into the Bosom of the Church of
 Rome, never to depart again from the
 traditions and Decrees of the holy See ;
 I am heartily sorry for what is past, and
 humbly beg pardon for so great an of-
 fence.

The Legate perceiving *Spira* to
 faint, he pursues to the utmost ; he
 causes a Recitation of all his Errors
 to be drawn in Writing, together
 with the Confession annexed to it.
 And commands *Spira* to Subscribe his
 Name thereto, which accordingly he
 did ; then the Legate commands him
 to return to his own Town, and there
 to declare this Confession of his, and
 to acknowledge the whole Doctrine
 of the Church of *Rome*, to be Holy
 and True, and to abjure the Opinions
 of *Luther*, and other such Teachers,
 as False and Heretical ; ' Man knows
 the beginning of Sin, but who bounds
 the Issues thereof ? *Spira* having once
 lost Footing, goes down again, he
 cannot

cannot stay, nor gain-say the *Legate*, but promiseth to accomplish his whole Will and Pleasure : he soon addresseth himself for his Journey : and being onward in the way, bethinks himself of the large spoils he had brought away, from the conflict with the *Legate* ; what Glorious Testimony he had given of his great Faith and Constancy in Christ's Cause ; and to be plain, how impiously he had denied Christ and his Gospel at *Venice* ; and what he promised to do farther in his own Country : and thus, partly with Fear, and partly with Shame, being confounded, he thought he heard a Voice speaking unto him in this Manner :

‘*Spira* ! What dost thou here ?
‘whither goest thou ? hast thou, unhappy Man, given thy Hand-writing
‘to the *Legate*, at *Venice* ? yet see
‘thou dost not Seal it in thy own
‘Country. Dost thou, indeed, think
‘Eternal Life so mean, as that thou
‘prefer-

preferrest this present Life before it ? Dost thou well in preferring Wife and Children before Christ ? Is the windy Applause of the People, better, indeed, than the Glory of God ? and the Possession of this World's Good, more dear to thee, than the Salvation of thine own Soul ? Is the small use of a Moment of Time more desireable, than Eternal Wrath is dreadful ? Think with thy self, what Christ did endure for thy sake, is it not equal thou shouldst suffer somewhat for him ? Remember Man, that the Sufferings of this present Life, are not comparable to the Glory that shall be Revealed. If thou Sufferest with him, thou shalt also Reign with him : thou canst not answer for what thou hast already done ; nevertheless, the Gate of Mercy is not quite Shut. Take heed that thou heapest not Sin upon Sin, lest thou Repent when it be too late.

Now

Now was *Spira* in the Wildernes of Doubt, not knowing which way to turn him, nor what to do; yet being arrived in his own Country, and amongst his Friends, considering what he had done, and what he had farther promised to do, and how the Terror of God on the one side, and the Terror of this World on the other side, did continually Rock him; and therefore he desired of them Advice in this so doubtful a Case: His Friends, upon small Deliberation answered, that it was requisite he should take heed that he did not in any wise betray his Wife and Children, and all his Friends into Danger; seeing, that by so small a matter as the reciting of a little Schedule, which might be done in less space than half an Hour, he might both free himself from present Danger, and preserve many that depend upon him; adding moreover, that he could get no Credit in relenting from that which he had already in the greatest part formed before the *Legate at Venice*,
and

and that in the perfect accomplishing thereof, little or no discredit could arise, more than what by the former Action already he had sustained ; on the other side, if he did not perform his Promise made to the *Legate*, he could neither discharge himself of the Shame which he had already Incurred nor avoid far more heavy and insupportable Injuries, than probably he should have Endured, if he had persisted obstinately in his former Opinions.

This was the last Blow of the Battel, and *Spira* utterly Overcome, goes to the Prætor, and proffers to perform his Promise made to the *Legate*, who, in the mean time, had taken order to have all things ready, and had sent the Instrument of Abjuration, Signed by *Spira*, to the Prætor, by the Hands of a certain Priest. All that Night the miserable Man wears out with restless Cares, without any Minute of Rest ; the next Morning being

ing come, he gets up, and being ready, he desperately enters into the publick Congregation, where Mass being finished, in the presence of Friends and Enemies, and of the whole Assembly, being by estimation near Two Thousand People, yea, and of Heaven it self, he recites that infamous Abjuration, Word for Word as it was Written: It being done, he was Fined at Thirty pieces of Gold, which he presently paid; Five whereof were given to the Priest that brought the Abjuration, the other Twenty-Five were imployed towards the making of a *Shrine* to put the *Eucharist* in; then was he sent Home, restored to his Dignities, Goods, Wife and Children: No sooner was he departed, but he thought he heard a direful Voice, saying to him, 'Thou wicked Wretch, thou hast denied me, thou hast renounced the Covenant of thy Obedience, thou hast broken thy Vow, hence Apostate, bear with thee the Sentence of thy Eternal Dam-

Damnation. He trembling and quaking in Body and Mind, fell down in a Swound: Relief was at hand for the Body, but from that time forward he never found any peace or ease of Mind, but continuing in uncessant Torments, he protested, that he was captived under the revenging Hand of the Great God, that he heard continually that fearful Sentence of Christ that just Judge, that he knew he was utterly undone; that he could neither Hope for Grace, nor Christ's Intercession with God the Father in his behalf: Thus was his Fault ever heavy on his Heart, and ever his Judgment before his Eyes.

Now began his Friends, some of them, to Repent too late of their rash Counsel, others not looking so high as the Judgment of God, laid all the blame on his Melancholy Constitution; that overshadowing his Judgment, wrought in him a kind of Madness: Every one censured as

his Fancy led him, yet for Remedy all agreed in this, to use both the wholesome Help of Physicians, and the pious Advice of the Divines: and therefore thought it meet to convey him to *Padua*, an University of Note, where plenty of all manner of Means was to be had: This they accordingly did, both with his Wife, Children, and whole Family: others also of his Friends accompanying him, and being arrived at the House of one *James Ardin*, in *St. Leonard's* Parish, they sent for Three Physicians of most Note, who upon due Observations of the Effects, and of other Symptoms of his Disease, and some private Conference one with another, amongst themselves returned their Verdict in this Manner, *viz.* That they could not discern that his Body was afflicted with any Danger or Distemper Originally from it self, by reason of the over-ruling of any Humour; but that this Malady of his did arise from some Grief or Passion of his Mind; which
being

being over-burthened, did so oppress the Spirits ; as they wanted free Passage, stirred up many ill Humours, whereof the Body of Man is full ; and these ascending up into the Brain, troubled the Fancy, shadowed the seat of the Judgment, and so corrupted it. This was the state of his Disease, and that outward part that was visible to the Eye of Nature ; this they endeavoured to reform by Purgation, either to consume, or at least to divert the course of those Humours from the Brain ; but all their skill effected nothing, which *Spira* noting, said, ' Alas poor Men ! how far wide are you ? Do you think that this Disease is to be cured by Potions ? Believe me, there must be another manner of Medicine ; it is neither Plaister nor Drugs that can help a fainting Soul cast down with the Sense of Sin, and Wrath of God ; 'tis only Christ that must be the Physician, and the Gospel the Soul's Antidote.

The Physicians easily believed him, after they had understood the whole Truth of the Matter, and therefore they wished him to seek some spiritual Comfort. By this time the Fame of this Man was spread over all *Padua*, and the neighbour Country; partly, for that he was a Man of Esteem; partly, because as the Disease, so the occasion was especially remarkable; for this was not done in a Corner; so as daily there came multitudes of all sorts to see him; some out of Curiosity, only to see and discourse; some out of a pious Desire to try all Means that might reduce him to Comfort again: or at least to benefit themselves by a Spectacle of Misery, and of the Justice of God. Amongst these *Pantus Vergerius*, Bishop of *Justinopolis* and *Mattheus Gribauldus*, deserve especially to be Named as the most principal Labourers for this Man's Comfort. They find him now about Fifty Years of Age, neither affected with the Dotage of Old-Age, nor with the

uncon-

unconstant head-strong Passion of Youth, but in the strength of his Experience and Judgment; in a burning Heat, calling excessively for Drink, yet his Understanding Active, quick of Apprehension, witty in Discourse above his ordinary Manner, and judiciously Opposite; his Friends laboured with him by all fair means to receive Nourishment, which he obstinately gain-saying, they forcibly infused some liquid sustenance into his Mouth, most of which he spit out again, exceedingly chafing; and in this fretting Mood of his, said, 'As it is true that all things work for the best to those that Love; so to the Wicked all are contrary: for whereas a plentiful Off-spring is the Blessing of God, and his Reward, being a stay to the weak Estate of their aged Parents, to me they are a cause of Bitterness and Vexation; they do strive to make me tire out this: I would fain be at an end; I deserve not this dealing at their Hands, Oh! that

C 3

‘that I were gone from hence, that
‘some Body would let out this weary
‘Soul.

His Friends saluted him, and asked him, what he conceived to be the cause of his Disease; forthwith he brake out into a lamentable Discourse of the Passages formerly related, and that with such passionate Elocution, that he caused many to Weep, and most to tremble. They contrarily, to comfort him, propounded many of God’s Promises recorded in the Scripture, and many Examples of God’s Mercy: ‘My Sin (said he) is greater
‘than the Mercy of God. Nay, answered they, The Mercy of God is above all Sin; God would have all Men to be Saved: ‘It’s true, (quoth
‘he) he would have all that he hath
‘Elected to be Saved; he would not
‘have Damned Reprobates to be Saved: I am one of that Number, I
‘know it, for I willingly and against
‘my Knowledge denied Christ, and I
‘feel

‘feel that he hardens, and will not
‘suffer me to Hope.

After some silence, one asked him,
whether he did not believe that Do-
ctrine to be true, for which he was
accused before the *Legate*? He an-
swered, ‘I did believe it when I de-
‘nied it; but now I neither believe
‘that, nor the Doctrine of the *Roman*
‘Church: I believe nothing, I have
‘no Faith, no Trust, no Hope; I am
‘a Reprobate like *Cain* or *Judas*, who
‘casting away all Hope of Mercy, fell
‘into Despair; and my Friends do
‘me great Wrong, that they suffer
‘me not to go to the place of Unbe-
‘lievers, as I justly deserve.

Here they began sharply to rebuke
him; requiring, and charging him,
that in any-wise he did not violate
the Mercy of God; to which he an-
swered, ‘The Mercy of God is ex-
‘ceeding large, and extends to all
‘the Elect, but not to me, or any like

‘to me, who are sealed up to Wrath
‘I tell you I deserve it, my own Con-
‘science condemns me, what needeth
‘any other Judge? Christ came (say
they) to take away Sin, *Rom. 2. 15.*
and calling for a Book, they Read un-
to him the Passion of Christ; and
coming to his nailing to the Crofs,
Spira said, ‘This indeed is comforta-
‘ble to such as are Elected, but as
‘for me, Wretch, they are nothing
‘but Grief and Torment, because I
‘Contemned them. Thus roaring
for Grief, and tossing himself up and
down upon the Bed as he lay, he en-
treated them to Read no more. As
Gribauldus was coming to see him,
Vergerius said to *Spira*, Dear Sir, here
is Doctor *Gribauldus*, a Godly and
Faithful Friend of yours, come to see
you. He is Welcome (said he) but
he shall find me Ill: *Gribauldus* repli-
ed, Sir, This is but an Illusion of the
Devil, who doth what he can to Vex
you; but turn you to God with your
whole Heart, and he is ready to shew
you

you Mercy ; the Lord, you know, is full of Mercy ; it is he that hath said, *that as often as a Sinner shall Repent of his Sin, he will remember his Sin no more.*

Consider this in the Example of *Peter*, that was Christ's Familiar, and an Apostle, and yet denied him thrice with an Oath, and yet God was merciful unto him : Consider the Thief that spent his whole Life in Wickedness, and for all that did not God graciously respect him in the last Minute of his Life ? Is the Lord's Hand now shortned that it cannot Save ? To this

Spira answered : ' If *Peter* Grieved and Repented, it was because Christ beheld him with a merciful Eye : and in that he was Pardoned, it was not because he Wept, but because God was Gracious to him : But God respects not me, and therefore I am a Reprobate ; I feel no Comfort can enter into my Heart ; there's place there only for Torments and Vexings of Spirit ; I tell you my case is properly mine own ; no Man was

' ever in the like Plight, and therefore
 ' my Estate is fearful. Then roaring
 out in the bitterness of his Spirit, said,
It's a fearful thing to fall into the hands
of the living God; the violence of his
 Passion and Action suitable, did amaze
 many of the Beholders; insomuch as
 some of them said with a whispering
 Voice, that he was Possessed; he over-
 hearing it, said, ' Do you doubt it?
 ' I have a whole Legion of Devils that
 ' take up their dwelling within me,
 ' and possess me as their own; and just-
 ' ly too, for I have denied Christ.
 Whether did you that willingly or
 not? (said they) ' That's nothing to
 ' the purpose, (said Spira) Christ saith,
 ' whosoever denies me before Men,
 ' him will I deny before my Father
 ' which is in Heaven, Christ will not
 ' be denied, no not in a Word; and
 ' therefore it is enough, though
 ' Heart I never denied him.

They observing his Distemper arise
 from the sense and horror of the Pain
 of Hell, asked him, whether he thought

there were worse Pains than what he endured for the present, he said 'That he knew there were far worse Pains than those that he then suffered, for the Wicked shall rise to their Judgment, but they shall not stand in Judgment, (*Psal. 1.*) this I tremble to think of, yet I do desire nothing more, than that I might come to that place where I may be sure to feel the worst, and to be freed from fear of worse to come.

Ay, but you are to consider (said one) that those Opinions for which you were accused before the *Legate*, were Impious, and therefore you are not to think you denied Christ, but rather that you confessed him, acknowledging the Infallible Truth of the Catholick Church. 'Truly (said he) when I did deny those Opinions, I did think them to be true, and yet I did deny them.

Go to (said others) now then, believe that they are true. 'Now I cannot, (said he) God will not suffer me to believe them, nor trust in his Mercy; What would you have me to do? I would fain attain to this Power, but cannot, though I should presently be burnt for it. But why do you (said the other) esteem this so grievous a Sin, when as the Learned Legate constrained you to it; which he surely would not have done, if your former Opinions had been Erronious? No, good *Francis*, the Devil besets thee, let not the grievousness of thy Sin (if any such be) amaze thee. 'You say right, (replied he) the Devil hath Possessed me, and God hath left me to his Power; for I find I can neither believe the Gospel, nor trust in God's Mercy; I have sinned against the Holy Ghost, and God by his immutable Decree hath bound me over to perpetual Punishment without any hope of Pardon. It is true, that the greatness of Sin, no

“the multitude of them, bind not
“God’s Mercy; all those Sins, that
“in the former part of my Life I
“have committed, then did not so
“much Trouble me, for I trusted
“God would not lay them to my
“Charge : Now having Sinned a-
“gainst the holy Ghost; God hath
“taken away from me all Power of
“Repentance, and brings all my Sins
“to Remembrance ; and Guilty of
“one, Guilty of all. And therefore
“it is no matter whether my Sins
“be great or Small, few or Many ;
“they be such as Christs Blood nor
“God’s Mercy belongs not to me :
“God will have Mercy on whom
“he will have Mercy ; and whom
“he will he Hardeneth ; this is it
“that Gnaws my Heart, he hath
“Hardned me ; and I find that he
“daily more and more doth
“harden me, and therefore I am out
“of Hope ; I feel it, therefore can-
“not but despair : I tell you there
“was never such a Monster as I am,
never

“never was any Man alive, a Spec-
“tacle of exceeding Misery. I know
“that Justification is to be expect-
“ed by Christ, and I Denied and
“Abjured it, to the end I might keep
“this Frail Life from Adversity, and
“my Children from Poverty : And
“now behold how Bitter this Life is
“to me, and God only knows what
“shall become of this my Family ;
“but sure no good is like to Betide
“it, but Worse and Worse, and
“such a Ruin at Length, as one
“Stone shall not be left upon another.
But why should you (said Gribaul-
“dus) Conceit so deeply of your Sin,
seeing you cannot but know, that
many have denied Christ, yet never
fell into Dispair ? Well (said he)
“I can see no ground of Comfort
“for such, neither can I Warrant
“them from God’s Revenging hand
“in Wrath, though it pleaseth God,
“yet to suffer such to be in Peace ;
“and besides, there will a time of
“Danger come, and they shall be
tho-

thorowly Tried ; and if it were not
so, yet God is Just in making me
an Example to Others, and I cannot
Justly Complain ; there is no
Punishment so great but I have
Deserved it ; for this so Heinous
Offence, I assure you it is no small
matter to deny Christ, and yet it
is more Ordinary than commonly,
Men do conceive of, it is not a
Denial made before a Magistrate,
as it is with me, for as oft as a
Christian doth Dissemble the known
Truth, as often as he approves of
falle Worship by presenting himself
at it, so often as he doth not
things worthy of his calling, or doth
such things as are Unworthy of his
calling, so often he denies Christ ;
thus did I, and therefore am Justly
Punished for it. Your Estate (quoth
Gribanldus) is not so Strange as you
make it : *Job* was so far gone, that
he complained God had set him as a
mark against him ; and *David* that
was a Man after Gods own Heart,
com-

complained often that God had forsaken him, and was become his Enemy; yet both received Comfort again. Comfort your self therefore, God will come at Length, though he seem far off.

‘O Brother (answered *Spira*) I
 ‘believe all this, the Devils believe
 ‘and Tremble; but *David* was ever
 ‘Elected and Dearly beloved of God;
 ‘and though he Fell, yet God took
 ‘not Utterly away his Holy Spirit,
 ‘and therefore was heard when he
 ‘Prayed, *Lord take not thy Holy Spirit*
 ‘*from me.* But I am in another
 ‘case, being ever Accursed from
 ‘the presence of God; neither can
 ‘I Pray as he did, because his Holy
 ‘Spirit is quite Gone, and cannot
 ‘be Recalled, and therefore I know I
 ‘shall live in continued Hardness so
 ‘long as I Live: Oh! that I might
 ‘feel but the least Sense of the Love
 ‘of God to me, though but for one
 ‘small Moment, as I now feel his
 heavy

' heavy Wrath, that Burns like Tor-
' ments of Hell within me, and af-
' flicts my Conscience with Pangs un-
' utterable : Verily Desparation is
' Hell it self.

Here *Gribaudus* said, I do verily
believe, *Spira*, that God having so
Severely Chastised you in this Life,
Correcteth you in Mercy here, that
he may Spare you Hereafter, and
that he hath Mercy Sealed up for
you in time to come.

' Nay(said *Spira*) hence do I know
' that I am a Reprobate, because he
' afflicteth me with hardness of Heart :
' O that my Body had suffered all
' my Life long, so that he would be
' pleased to Release my Soul, and
' Ease my Conscience, this Burdened
Conscience.

Gribaudus being desirous to ease his
Mind from the continual Meditation
of his Sins ; as also to Sound, how
for

for the present he stood affected to the *Romish* Church, asked him what he thought became of the Souls of Men so soon as they departed out of the Body? to which he answered:

‘ Although this be not so fully revealed in Scripture, yet I verily believe, that the Souls of the Elect go presently to the Kingdom of Glory, and not that they Sleep in the Body, as some do imagine,

Very well, said one of the Spectators, why do the Scriptures then say, (1 Sam. 5. 9.) that God brings down to Hell, raiseth up, seeing it cannot be meant of the Estate of the Soul after Death, which, as thou sayest, either goeth to Heaven without Change, or to Hell without Redemption, it must be understood of the Estate of the Soul in this Life, like that wherein thou art at this present; and oftentimes we see that God suffers Men to fall into the Jaws of Despair, and yet

raiseth

raifeth them up again ; and therefore
Despair not, but Hope ; it shall be e-
ven thus with thee in his good time.

‘ This is the Work, (quoth *Spira*)
‘ this is the Labour ; for I tell you,
‘ when I at *Venice* did first abjure my
‘ Profession, and so, as it were, drew an
‘ Indenture, the Spirit of God often
‘ admonished me ; and when at *Citta-*
‘ *della* I did, as it were, set my Seal,
‘ the Spirit of God often suggested to
‘ me, do not Write, *Spira*, do not
‘ Seal ; yet resisted the Holy Ghost,
‘ and did both ; and at that very pre-
‘ sent I did evidently feel a Wound
‘ inflicted in my very Will : so altho
‘ I can say, I would believe, yet can I
‘ not say, I will believe. God hath
‘ denied me the power of Will, and
‘ it befalls me in this my Estate, as
‘ as with one that is fast in Irons,
‘ and his Friends coming to see him,
‘ do pity his Estate, and do perswade
‘ him to shake off his Fetters, and to
‘ come out of his Bonds, which God
‘ knows

' knows he would fain do, but cannot
 ' this is my very case, you perswade
 ' me to Believe, how fain would I do
 ' it, but cannot, O now I cannot
 Then violently grasping his Hand
 together, and raising himself up, ' Be-
 ' hold (said he) I am strong, yet but
 ' little and little I Decay and Con-
 ' sume, and my Servants would fain
 ' preserve this weary Life, but at
 ' length the Will of God must be done
 ' and I shall perish miserably, as I de-
 ' serve: Rejoyce ye Righteous in the
 ' Lord; blessed are you whose Hearts
 the Lord hath mollified.

Then after some pause, ' It's won-
 ' derful, I earnestly desire to pray to
 ' God with my Heart, yet I cannot
 ' I see my Damnation, and I know my
 ' Remedy is only in Christ, yet I can-
 ' not set my self to take hold on it
 ' such are the Punishments of the
 ' Damned; they Repent of their loss
 ' of Heaven; they cannot mend their
 ' Ways.

As he was thus speaking, he observed divers Flies that came about him, and some lighted on him; 'Behold,' (said he) now also *Beelzebub* comes to this Banquet; you shall shortly see my end; and in me an Example to many, of the Justice and Judgment of God.

About this time came in two Bishops, with divers Schollars of the University, one of them being *Paulus Tegerius*, having observed *Spira* more than any other, being continually conversant with him, told him his Estate was such as rather stood in need of Prayer than Advice, and therefore desired him to pray with him in the Lord's-Prayer: *Spira* consented, and he began,

[*Our Father which art in Heaven*]
then breaking forth into Tears, he stopped; but they said, It is well, your Grief is a good Sign. 'I bewail' (said he) my Misery, for I perceive

‘ I am forsaken of God, and cannot
 ‘ call to him from my Heart, as I was
 ‘ wont to do : Yet let us go on said
Vergerius.

[*Thy Kingdom come*] ‘ O Lord
 ‘ (said *Spira*) bring me also into this
 Kingdom, I beseech thee shut me not
 out.

[*Give us this day our daily Bread*]
 he added, ‘ O Lord-I have enough,
 ‘ and abundance to feed this Carcass
 ‘ of mine; but there is another Bread
 ‘ I humbly beg, the Bread of thy
 ‘ Grace; without which I know I am
 ‘ but a dead Man.

[*Lead us not into Temptation*] ‘ see-
 ‘ ing Lord that I am brought into
 ‘ Temptation, help me Lord, that I
 ‘ may escape; the Enemy hath over-
 ‘ come; help me, I beseech thee, to
 ‘ overcome this Cruel Tyrant.

These

These things he spake with a mournful Voice, the Tears trickling down abundantly ; and expressing such Affections and Passion, as turned the Bowels of those there present with Grief and Compunction : they then turning to *Spira* said, You know that none can call *Christ Jesus* the Lord, but by the Holy Ghost : you must therefore think of your self, according to that soft Affection, which you express in your Prayers ; inferring thereby, that God hath not wholly cast you off, or bereaved you of his Spirit utterly.

‘ I perceive, said *Spira*, that I call to him to my Eternal Damnation : for I tell you again, it is a new and unheard of Example, that you find in me. If *Judas* (said they) had but out-lived his Days, which by Nature he might have done, he might have Repented, and Christ would have received him to Mercy, and yet he Sinned most grievously against his Master,

ster, which did so. esteem of him, as to Honour him with the dignity of an Apostle, and did maintain and feed him. He answered, Christ did also feed and honour me, neither yet is my fault one jot less than that of his, because it is no more honour to be personally present with Christ in the Flesh, than to be in his Presence by Illumination of his Holy Spirit : and besides, I deny that ever *Judas* could have Repented how long soever he had Lived ; for Grace was quite taken from him, as it is now from me.

O *Spira*, said they, You know you are in a spiritual Desertion, you must therefore not believe what Satan suggests, he was ever a Liar from the Beginning, and a meer Impostor, and will cast a Thousand lying Fancies into your Mind, to beguile you withal, you must rather believe those whom you judge to be in a good Estate, and more able to discern of you than your self : Believe us, and we tell you,
That

That God will be Merciful unto you!

‘There is the knot; (said *Spira*)
‘would I could Believe, but I cannot

Then he began to Reckon up what fearful Dreams and Visions he was continually Troubled withall, that he saw the Devils come Flocking into the Chamber, and about his Bed; Terrifying him with strange Noises; that those were not Fancies, but that he saw them as Really as the Standers by: And that besides these outward terrors, he felt continually a rack-
ing torture of his mind, and a continual Butchery of his Conscience, being the very Proper pangs of the Damned wights in Hell.

[Cast away these Fancies (said *Gri-
bouldus*) these are but Illusions: Hum-
ble your self in the Presence of God,
and Praise him. ‘The dead Praise
‘not the Lord (answered He) nor
‘they that go down into the Pit.
‘We that are Drowned in Despair
‘are Dead, and already gone down
D in

'into the Pit; what Hell can there
 'be Worse than Desperation, or
 'what great Punishment? The
 'Gnawing Worm, Unquenchable
 'Fire, Horror, Confusion, and (which
 'is Worse than all) Desperation it
 'self, continually Tortures me, and
 'now I count my present Estate worse
 'than if my Soul separated from my
 'Body were with Judas, and the
 'rest of the Damned, and therefore,
 'now Desire rather to be there,
 'than thus to live in the Body.

One being present, Repeated cer-
 'tain words of the Psalms; 'If thy
 'Children forsake my Law and walk
 'not in my Judgments; I will Visit
 'their Transgressions with Rods, and
 'their Iniquity with Stripes; never-
 'theless my loving Kindness I will
 'not Utterly take from them, nor
 'suffer my Faithfulness to Fail. Mark
 'this, O Spira, My Covenant I will
 'not break.

'These

‘ These Promises said (*Spira*) belong only to the Elect, which if Tempted, may fall into Sin, but are again lifted up and Recovered out; as the Prophet saith, Though he fall he shall not be utterly cast down, for the Lord Upholdeth him; therefore *Peter* could Rise, for he was Elected; but the Reprobates when they Fall, cannot rise Again, as appears in *Cain*, *Saul*, and *Judas*, God deals one way with the Elect, and another with Reprobates.

The next day he Prayed with them in the Latin Tongue, and that with excellent Affection, as outwardly Appeared. Blessed be God, said *Vergorius*, these are no Signs of eternal Reprobation; you must not, O *Spira*, seek out the secret Councils of Gods Election and Reprobation; for no Man can know, so long as he lives, whether by his good or bad Deeds, he be worthy of Gods love or Anger: Do you not know that the Prophet

44 *A Relation of the Fearful*

David complained, that God had cast off his Soul.

“ I know all this, quoth *Spira*, I know
“ the Mercies of God are Infinite, and
“ do Surpass the Sins of the whole
“ World, and that they are Effectual
“ to all that Believe ; but this Faith
“ and this hope is the gift of God :
“ O that he would give it me ! But
“ it is as Impossible as to Drink up the
“ Sea at a Draft : As for that of
“ *Solomon*, if he had ever Tasted that
“ which I feell by woful Experience,
“ he would never have spoken as he
“ did ; but the Truth is, never had
“ Mortal Man such an evident Expe-
“ rience of Gods Anger and Hatred
“ against him, as I have. You that
“ are in good Estate, think Repen-
“ tance and Faith to be a work of great
“ Facility : And therefore you think
“ it an Easie matter to Perswade Men
“ to Believe : The whole need not
“ the *Physician*, and he that is well can
“ soon give counsel to such as are Ill,
“ but

' but this is the Hell to me, my Heart
' is Hardned, I cannot Believe, many
' are Called, but few are Chosen.

Upon what ground (saide they) do
you conceive so ill an Opinion of your
self?

' I once did know God to be my
' Father, not only by Creation, but by
' Regeneration; I knew him by his
' beloved Son, the Author and Fini-
' sher of our Salvation; I could Pray
' to him, and Hope for Pardon of Sin
' from him; I had a taste of his Sweet-
' ness, Peace, and Comfort; now con-
' trarily, I know God not as a Father,
' but as an Enemy: What more?
' My Heart hates God, and seeks to
' get above him, I have nothing
' else to Fly to but Terror and Des-
' pair.

Belike you think then (saide they)
that those that have the earnest and
first Fruits of God's Spirit, may not

40 *A Relation of the Fearful*
withstanding fall away.

‘ The Judgments of God are a deep
‘ Abyfs, said he, we are soon Drown-
‘ ed if we enter into them ; he that
‘ thinketh he standeth, let him take
‘ heed least he fall ; as for my self, I
‘ know I am fallen back, and that I
‘ once did know the Truth, though it
‘ may not be so thoroughly ; I know
‘ not what to say, but that I am one
‘ of that number which God hath
‘ threatned to tear in Pieces.

Say not so, answered they, for God
may come, though at the last Hour ;
keep hold therefore at the last by
Hope.

‘ This quoth he, is my Case ; I tell
‘ you I cannot, God hath Deprived
‘ me of Hope, this brings Terror to
‘ my Mind, and Pines this Body which
‘ now is so Weak, as it cannot per-
‘ form the several Offices thereof :
‘ For as the Elect have the Spirit tes-
ti-

‘tifying that they are the Sons of
‘God, so the Reprobates, even while
‘they do live, do often feel a Worm
‘in their Consciences, whereby they
‘are Condemned already: And there-
‘fore as I perceived this Wound in-
‘flicted on my Mind and Will, I know
‘that I wanted the gifts of saving
‘Grace, and that I was Utterly un-
‘done. God chastneth his Children
‘without temporary Afflictions, that
‘they may come as Gold out of the
‘Fire; but punisheth the wicked with
‘Blindness in their Understandings,
‘and hardness of Heart; and wo be
‘to such from whom God takes his
‘holy Spirit,

Here one Rebuked him; and to
him he gave too much credit to Sense;
that he was not to Believe himself,
but rather him that was in good E-
state, and I Testify to you (said he)
that God will be merciful to you.

‘Nay answered he, for because I

' am in this ill Estate, therefore can I
 ' believe nothing but what is contra-
 ' ry to my Salvation and Comfort;
 ' but you that are so soon Confident
 ' of your good Estate, look that it
 ' be True, for it is no such small mat-
 ' ter to be assured of Sincerity; a
 ' Man had need be exceeding strong-
 ' ly grounded in the Truth before
 ' he can be able to Affirm such a mat-
 ' ter as ye now do; It's not the Per-
 ' formance of a few formal Duties,
 ' but a Mighty constant Labour, with
 ' all Intention of Heart and Affection,
 ' with full desire and Endeavour con-
 ' tinually to set forth God's glory;
 ' there must be neither Fear of Lega-
 ' tors, Inquisitors, Prisons, nor any
 ' Death whatsoever; many think
 ' themselves Happy, that are not, it is
 ' not every one that saith Lord, Lord,
 ' that shall go to Heaven.

They came another day, and found
 him vvith Eyes shut, as if he had been
 Drouzie, and very Loath to Dis-
 course

course; at vvhich time there came
in also a grave Man from *Cittadella*,
vvhho demanded of *Spira*, if he knevv
him or not? He lifting up his Eye-
lids, and not suddenly remembering
him, the Man said to him, *I am Pres-
byter Antonie Fontausia*, I vvas vwith
you at *Venice*, some eight vveks since;
Oh Cursed day said *Spira*! Oh Cursed
day! Oh that I had never gone
thither! Would to God I had then
died.

Aftervwards came in a Priest, call-
ed *Bernardius Sardonius*, bringing vwith
him a Book of Exorcisms to con-
jure this Devil; vvhom vvhenn *Spira*
sawv, shaking his Head, he said:

'I am verily Persvaded indeed;
that God hath left me to the Power
of the Devil: But such they are, as
are not to be found in your Litany;
neither vwill they be cast out by
Spells. The Priest proceeding in
his intended Purposes, vwith a Strange

and uncouth Gesture, and a loud Voice, adjured the Spirit to come in- to *Spira's* Tongue, and to answer: *Spira* deriding his fruitless Labour, with a Sigh turned from him: A Bishop being there present, said to *Spira*, Brother, God hath put Vertue into the Word and Sacraments, and we have Used the one Means, and find not that Effect which we Desire; shall we try the Efficacy of the Sacraments? Surely if you take it as a true Christian, Ought to receive the Body and Blood of Christ, it will prove a soveraign Medicine for your sick Soul.

‘ This I cannot do (answered he)
 ‘ for those that have no right to the
 ‘ Promises, have no right to the Seals
 ‘ The Eucharist was appointed only
 ‘ for Believers, if we have no Faith
 ‘ we Eat and Drink Judgment to our
 ‘ selves. I receiv’d it about a Month
 ‘ since, but I did not well in so doing
 ‘ for I took it by Constraint, and

‘so I took it to my deeper Condemnation.

Here *Vergerius* began to Importune him Earnestly to beware that he did not wilfully resist Grace, and put himself out of Heaven; charging him Vehemently, by all the Love that was between them, by the Love that he bare to his Children, yea to his own Soul, that he would set himself Seriously to return to that Faith and Hope, which once he had in the death of Christ; with many such like Words. *Spira* having heard much of the like matter formerly, and being some what moved, said, ‘You do but repeat *Vergerius*, What should I Hope? Why should I Believe? God hath taken Faith from me, shew me then whither I shall go, shew me a Heaven whereto I shall retire. You tell me of God’s Mercy, when, as God hath cast me off; you tell me of Christ’s Intercession, I have Denied him; you command me to Believe,

52 *A Relation of the Fearful*

I say, I cannot ; you bring me no
comfort, your command is Impossible
for me to Obey, as to keep the
Moral Law : If you should perswade
one to love God with all his Heart,
Soul, and Strength, and God gives
him no Power. Can he Perform your
desire ? Doth not the Church teach
us to Sing, Direct us, O Lord, to
keep thy Commandments ? Hypo-
crites say, they love God with all
their Heart, but they Lie ; for my
Part I will not Lie , but tell you
Plainly, such is my Case, that tho
you should never so much Impor-
tune me to hope or Believe, though
I desire it, yet I cannot ; for God
as a Punishment of my Wickedness,
hath taken away from me all his
saving Graces, Faith, Hope, and all :
I am not the Man therefore that you
take me for : Belike you think I de-
light in this Estate ; if I could con-
ceive but the least spark of Hope
of a better Estate hereafter, I would
not Refuse to endure the most heavy
weight

weight of the Wrath of that great
God, yea for 20000 Years, so that
I might at length attain to the end
of that Misery, which I now know
will be Eternal ! But I tell you, my
will is Wounded ; Who longs more
to believe then I do ? But all the
ground-work of hope is gone, for
if the Testimones of the Holy
Scriptures be true (as they are cer-
tainly True) is not this as true,
Whosoever denies me before Men,
him faith Christ will I deny be-
fore my Father which is in Hea-
ven ? Is not this justly my Case,
as if it had been intended against
this very Person of mine ? And
I pray you what shall become of such
as Christ denieth, seeing there is no
other name under Heaven whereby
you look to be Saved ? What faith
St. Paul to the *Hebrews* ? It is Impos-
sible for those who were once en-
lightned, and have tasted of the Hea-
venly gifts, and were Partakers of
the Holy Ghost, if they fall away,
to

‘to be renewed to Repentance: What
‘can be more plain against me? Is not
‘that Scripture also; if we Sin wilful-
‘ly after we have received the know-
‘ledge of Truth, there remaineth no
‘more Sacrifice for Sin, but a looking
‘for of Judgment: The Scripture
‘speaks of me, St. *Paul* means me, St.
‘*Peter* tells me, it had been better I
‘had never known the way of Right-
‘eousness, then after I have known
‘it, to turn from the holy Com-
‘mandment; it had been better I had
‘not known, and yet then my Con-
‘demnation had been most Certain;
‘do you not See Evidently, that I
‘have wilfully Denied the known
‘Truth? I may Justly expect not
‘only Damnation, but worse if worse
‘may be Imagined, God will have
‘me undergo the Just punishment of
‘my Sin, and make me an Example
‘of his Wrath for your sakes.

The Company present Admired
his Discourse, so grievously accusing
him.

himself of his fore-past Life, so Grave-ly and wisely Dilating, concerning the Judgments of God, that they then were convinced, that it was not Frenzie or Madnes that had possessed him; and being as it were in Admiration of his Estate, *Spira* proceeded again in this manner. 'Take heed to your selves, it is no light or Easie matter to be a Christian; it is not Baptism, or Reading of the Scriptures, or Boasting of Faith in Christ, (though even these are good) that can prove one to be an absolute Christian: You know what I said before, There must be a Conformity in Life. A Christian must be strong, unconquerable, not carrying an obscure Profession, but Resolve, expressing the Image of Christ, and holding out against all opposition to the last Breath, he must give all Diligence, by Righteousness and Holiness, to make his Calling and Election sure. Many there are that Snatch at the Promises in the Gospel,

pel, as if they undoubtedly did be-
 long to them, and yet remain Slug-
 gish, and Careless; and being Flatter-
 ed by the things of this present
 World, they pass in their course in
 quietness and security, as if they
 were the only happy men; whom
 nevertheless the Lord in his provi-
 dence hath ordained to Eternal
 Wrath, as you may see, in Saint
Luke's, Rich Man. Thus it was with
 me, therefore take ye heed.

Then came one of his Nephews,
 and offered him some Sustenance,
 which he disdainfully refusing, so
 moved the young Mans Choler, that
 he charged him with Hypocrisie and
 Dissimulation, or Frenzy; to whom
Spiral gravely answering said.

You may Interpret the matter as
 you will: But I am sure, I am not
 only the Actor, but the Argument
 and Matter of the Tragedy; I would
 it were Frenzy either Fained or true,
 for

‘ for if it were Frenzy I could put it
‘ off at pleasure ; If it were a real
‘ Frenzy, yet there was some hope left
‘ of Gods mercy, whereas now there
‘ is none. For I know God has pro-
‘ nounced me an Enemy, and guilty
‘ of High Treason against his Majesty ;
‘ I am cast-away, a Vessel of his
‘ Wrath : Yet dare you call it Dis-
‘ sembling and Frenzy ? And can you
‘ mock at the formidable example of
‘ the heavy Wrath of God, that
‘ should teach you fear and Terror ?
‘ But it is natural to the Flesh, ei-
‘ ther out of Malice or Ignorance, to
‘ speak Perverfly of the works of God :
‘ The Natural man discerneth not
‘ the things that be of God, because
‘ they are Spiritually discerned.

How can this be (said *Gribaudus*)
that you can thus Excellently dis-
course of the Judgment of God, and
of the Graces of his holy Spirit ?
What you find the want of them,
and Earnestly desire them ; and yet
you

you think you are utterly deprived of them?

‘Take this for certain (said he) I
 ‘want the Main Grace of all, and
 ‘that which is Absolute Necessary,
 ‘and God doth many times Extort
 ‘most true and strange Testimonies
 ‘of his Majesty, Justice and Mercy;
 ‘yea out of the Mouths of very Re-
 ‘probates: For even Judas after he
 ‘had betrayed his Master, was Con-
 ‘strained to confess his Sin, and to
 ‘Justify the Innocency of Christ,
 ‘and therefore if I do the like, it is
 ‘no new or strange matter. God
 ‘hath taken Faith from me, and left
 ‘other common Gifts, for my deeper
 ‘Condemnation: By how much
 ‘the more I remember what I had,
 ‘and hear others discourse of what
 ‘they have, by so much the more is
 ‘my Torment, in that I know what
 ‘I want, and how there is no way to
 ‘be relieved.

Thus

Thus spake he, the Tears all the while trickling Down; professing that his Pangs were such, as that the Damned Wights in Hell, endure not the like Misery; that his estate was Worse than that of *Cain* or *Judas*, and therefore he desired to Die. Yet behold (*said he*) the Scriptures are Accomplished in me, They shall desire to Die, and Death shall fly from them. And verily he seemed exceedingly to Fear, lest his Life should be drawn out yet longer; finding no ease or Rest, ever and anon,, Cried out, O *Miserable Wretch* O *Miserable Wretch*, then turning to the Company, he Besought them in; this manner.

O Brethren! take a Diligent Heed to your Life; make more Account of the gifts of Gods Spirit than I have done; Learn to beware of my Misery; think not you are assured Christians, because you Understand something of the Gospei; take heed, you Grow not Secure on
that

' that Ground ; be Constant and im-
 ' moveable in the maintenance of
 ' your Profession : Confess even until
 ' Death, if you be called thereto ; he
 ' that Loveth Father and Mother,
 ' Brothers, Sisters, Sons, Daughters,
 ' Kindreds, Houses, Lands, more
 ' than Christ, is not worthy of him.

These words (said they) do not
 Sound like the words of a Wicked
 Reprobate.

' I do but hear Imitate (said Spira)
 ' the rich Glutton in the Gospel, who
 ' tho in Hell, was Careful that his
 ' Brethren should not come to that
 ' place of Torment : And I say to
 ' you Brethren, Take heed of this
 ' miserable Estate wherein I am.

Then turning himself to certain
 young Men that were present, he de-
 sired them to Conceive him aright.
 ' I do not speak this to Derogate from
 ' the Certainty of saving Faith, and

the Promises of the Gospel, for they are most Sure ; but take heed of Relying on that Faith that works not a Holy and unblameable Life ; worthy of a Believer ; Credit me, it will Fail, I have tried it, I presumed I had gotten the right Faith ; I Preached it to others, I had all places of Scripture in Memory, that might Support it, I thought my self Sure, and in the mean time living Impiously and Carelessly, behold now the Judgment of God hath overtaken me, not to Correction, but to Condemnation : And now you would have me to Believe, but it will not be ; for I feel too late that good things belong only to such as are good, whose Sins are covered with Christ's death and Blood, as with a Veil, and Guarded with his righteous Merits from the Flood of Gods Wrath, even as with a Mighty Wall, least Miserable Mortals should be swallowed up with the greatness of their Sin : But as for
me,

' me, I have, as it were willfully with
 ' my hands, pulled down the Ram-
 ' pire, behind which I might have
 ' Rested in Safety ; and now are the
 ' swelling Waters come even to my
 ' Soul ; and I am cast away.

One of his Familiar Friends chanced
 to say, That certainly he was over-
 come with Melancholly ; which be-
 ing over-heard, *Spira* answered.

' Well, be it so, seeing you will
 ' needs have it so ; thus also is Gods
 ' Wrath manifested against me, in
 ' that he hath taken from me the use
 ' of my Understanding and Reason,
 ' so as I can neither rightly esteem
 ' and Judge of my Distemper, nor
 ' hope of Remedy. You see Brethren
 ' what a dangerous thing it is to stop
 ' or stay in things that concern Gods
 ' glory, Especially to dissemble upon
 ' any Terms , What a fearful thing
 ' is it to be near and almost a Christi-
 ' an ? Never was the like example to

this

this of mine, and therefore if you be wise, you will Seriously consider thereof : O that God would let loose his hand from me, that it were with me now as in times past ; 'I would Scorn all threats of the most cruel Tyrants, bear Torments with invincible Resolution, and glory in the outward profession of Christ, till I were Choaked in the Flame, and my Body Consumed to Ashes,

You say, you are desperate, O *Spira*, ! (said they) why then do you not Strive with some Weapon or other, Violently to make an end of your Life, as desperate Men use to do ? 'Let me have a Sword (said *Spira*) Why what would you do with it (quoth they ?) I cannot tell you (said he) what this Mind would move me to, upon occasion, nor what I would do.

They perceiving small effect of all this their Labour, but rather that he
grew

grew Worse; for the Avoiding of Concourse of People, for every day seldom fewer than twenty continued with him. And to stop the course of fame which was continually blown abroad of him, they Consult to carry him back again into his own Country and those his Friends that came to comfort him, began to take their leaves of him; *Vergerius* among the rest, required that at their parting they might Pray together with him, *Spira* hardly consented, and as Unwillingly performed, for he said, 'My heart is Estranged from God, I cannot call him Father from my Heart; all good Motions are quite gone, my Heart is full of Malediction, Hatred, and Blasphemy against God: I find I grow more and more hardned in Heart, and cannot stop nor held my self? Your Prayers for me, shall turn to your own Profit, they cannot do me good.

Vergerius came to take his leave of him,

‘ him, whom Spira embracing said,
‘ Although I know that nothing can
‘ bring any Benefit to me a Repro-
‘ bate ; but that every thing shall
‘ Tend to my deeper Condemnation ;
‘ yet I give you most hearty Thanks
‘ for your kind Office, of the love and
‘ good Will ; and the Lord return it
‘ unto you, with a plentiful Increase
‘ of all Good.

The next day being brought down
to his intended Journey, by the way
looking round about him, with a
ghastly Look, he saw a Knife lying
on a Table, to which he running Fla-
stily, Snatched hold of it, as intend-
ing to mischief Himself ; but his
Friends laying hold of him, stopt
him in his Purpose : Whereupon
with Indignation he said, *I would I
were above God, for I know he will have
no Mercy on me.*

Thus went he homewards, often
saying, that he Envied the Condition
E of

of *Canand Judas*. He lay about eight weeks in this case, in a continual Burning, neither desiring, nor receiving any thing but by force, and that without Digestion, so spent, that he appeared a perfect Anatomy, expressing to the view, nothing but Sinews and Bones: Vehemently raging for Drink, ever Pining, yet fearful to live Long; dreadful of Hell, yet coveting Death; in a continual Torment, yet his own Tormentor. And thus, consuming himself with grief and Horror, impatience and desire like a living Man in Hell, he represented an extraordinary example of the Justice and Power of God. And thus (as far as appeareth) within a few days after his Arrival at his own home, he Departed this present Life. Yet an occasion to make us remember, That Secret things be long unto the Lord our God, but Charity to Man, to teach him to hope all things.

his Day, by hanging himself in a House
he had taken the Spring before, in

RELATION

He was endued with a competent
In his Youth he applied
to the Royal and Studying

JOHN CHILDE

He was born at **Barnet**, about the
Year 1638; and, when he was
grown up, put Apprentice to an
Indicraft Trade, which, when he
came of Age, he followed for some
time: afterwards he betook himself
to another Calling, and removed to
Newport-Pagnel, where he lived divers
Years, Married twice, and by his last
wife (of honest Parentage, and good
report) he had several Children; at
his second Marriage, in appear-

ance he increased in his Estate. About five Years since, he removed to *London*, and in *October 1681*, he ended his Days by hanging himself in a House he had taken the Spring before, in *Brick-Lane near Spittle-fields*.

He was endued with a competent measure of natural Parts, and a Facility of Spirit. In his Youth he applied himself to the Reading and Studying of the Scriptures, and attained to a greater knowledge in matters of Religion, than many of his Equals in Years and Education. In his Opinion and Practice he was for the Baptism of Believers, and conformed with some of them, who are called *Anabaptists*, for above twenty Years, and for divers Years, at Seasons, exercised himself in Preaching.

He was observed, for some Years before his dreadful Fall, to be very remiss in Religious Exercises; and his ordinary Conversation, to frequent

other Company than he had done in former times.

He was of a very haughty Spirit, and peremptory in asserting his Opinions. He sought to exalt himself above what became either his Profession or Attainment. All which, when the Hand of God was heavy upon him for his open Sins, he freely acknowledged with severe Charges against himself for his Pride and Hypocrisy, as you will find in the following Relations.)

In the Year 1682, he published a Second Argument for a more full and firm Union amongst all good Protestants; which Title it seems was made up of words softer than Oyl, yet were they as drawn Swords; and cast him into some Distress of Mind, which he only signified to some of his intimate acquaintance, that his Mind was perplexed, for what he had therein done. About the beginning of July 1684, he

could no longer bear or conceal the horrors of his mind, but spake of it to some, and sent to several others of his Acquaintance to come to him to whom he disclosed his miserable Condition, and the occasion thereof in such manner, as that it became publicly known, and occasioned great Talk, and a daily resort of a great concourse of People: Among the rest Mr. Dennis. Has given the World this Narrative following

My Acquaintance (says he) with Mr. Child was about 15 years standing. About two years since meeting with a Book of his, I went presently and gave him a Visit, and found him in his Chamber, in a very pensive Posture, his Eyes red with Tears he immediately acknowledged me as the Author of it, and bitterly exclaimed against himself, that he wrought it in malice, and by the instigation of the Devil, from wicked principles of Pride, Van-glory

and Hypocrisie. I quickly found the wound upon his Spirit was very deep, and therefore forbore all Aggravations, and endeavoured to Administer some spiritual Relief to him.

After this, in his Discourse to others, he seemed not to have so sharp a fence upon his Mind: but for aught I could observe, the Sore continued festered Inwardly, from the first time he reflected upon his publishing of that Book, to the end of his miserable Life, tho' it brake not out openly, till about July. About August I gave him another Visit, and then found him (tho' naturally of a strong Constitution and lively Spirit) so exceedingly shaken, that the Horror of the sight made such deep Impressions, as I think will at Seasons recur and set it self before me fresh, as long as I live. His Speech was very Regular, which discovered his Memory to be good, and that his Distemper had not seized his Head, or his Heart. He freely discovered

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the grief of his Mind, expressing and setting forth his Condition to be most deplorable, as having no hopes of Salvation. I laid before him, with the greatest tenderness, the freeness and riches of Gods Grace, chusing to Argue from his own former declared Opinion against Limiting of it, but could fasten no word of Consolation or hope upon him.

With some Reluctancy he granted me liberty to pray with him ; but said, his Spirit was shut up, he could not pray ; and while I was praying he often groaned, and after I had ended, told me, God would make him a terrible Example to this present Age, and tho' he was full of benignity, yet he was also a terrible God, being provoked. These Expressions, and the horror that appeared in his Eyes and all parts of his Body, drew many Tears from mine Eyes, and Rendred the Spectacle so dreadful that (I cannot say as is reported of one that Vi-

sired Francis Spira, that he would go a Thousand Miles to see another *Spectacle*, but on the contrary, I desire I may never see the like *Spectacle* again, whilst I live in this World.

He told me he thought (either in a dream, or when he was awake, he could not tell which) that I should say to him, if he died the common death of all men, the Lord had not spoken by me: I answered, He better knew the temper of my Spirit and Principles, than to conceive such a thought of me, or that I should take up the words of the Prophet of God divinely inspired, and apply them to him: But all I could say, Abated nothing of the horror of his Sin, that he could perceive. I told Mr. Dent, who so earnestly pressed him to say bold on the free Grace of God, yet he was altogether stark and harden'd in his Sin, and his Efforts of good and pious Men, continuing still in the same

etc. to the Affliction of all his Friends and Relations who commiserated his Case, in a tender and Compassionate manner. Even yet I

About the middle of July 1689 Mr. Keach went to see Mr. Child, to whom Mr. Child own'd he was the Author of the fore said Book with bitter and dolorous outcries; upbraiding himself with Malice and Envy against the People of God, desiring him to go up stairs with him, and then farther signified to him his deplorable condition; and what horror and anguish of Soul he lay under, and that there was no mercy for him, if soon else. He was sent for by him, whom he found in bed nowling and tumbling up and down in a lamentable manner through copious tears. He said to him, O Child, I have seen your depredations upon me, and will forgive them, but how you can say such things as these, which are so

be satisfied as touching one thing.

Mr. Keach. What is that?

Mr. Child. Whether my sin may not be that against the Holy Ghost.

Mr. Keach. I hope and believe it is not.

Mr. Child. But I wrote the Book out of malice.

Mr. K. There is a great deal of difference between doing a thing out of malice and prejudice against the Lord's People, and acting out of malice against Christ himself, or doing despite to the Spirit of Grace. I do not doubt, but that you had always holy and reverent dread, and respect to the Name of God, tho' you might take up a great offence against some of his People.

Mr. Child. I have often had the Scriptures brought to me. *Psalm 13, 15.* Thou givest thy Mouth to evil, and with thy Tongue thou forgettest deceit. Thou seest and speakest against thy Brother, and Slandereest thy Mothers Son. And of that which follows: Consider this, ye that forget God, lest I Take you in pieces.

Mr.

Mr. Keach. But pray observe, tho' you should be guilty of that great evil there mentioned, yet there is ground of hope in that you are exhorted to consider. And many Arguments to perswade him to rely on the mercy of God thro' Christ, mentioning that passage of the Prophet David; *Forgive me my Sin, for it is great*; and how wonderfully he had manifested, and managed the Attribute of his mercy, in pardoning great and Bloudy Sinners.

Mr. Child (Breaking forth into bitter Tears, cried out) *I know that the Majesty of Heaven is a good and gracious Being, yet when provoked (stretching forth his hands in a Frightful manner) he is a Terrible God.*

Mr. Keach. I think it is necessary, that you retract what you have Written in that Book, for that I think nothing short of it, will be a demonstration of the Sincerity of your Heart, and proof of the Truth of your repentance.

Mr. Child. *I have begun to Write, but I cannot Write, neither have I any one of the Books.* Mr.

Mr. K. I will see and get you out of them, and send it to you. Shall I acquaint any person with your condition? (mentioning some worthy Ministers to him, whom he knew. Mr. Child formerly had a great esteem for.)

Mr. K. At another Visit not long before his Death, perceiving the Anguish of his Spirit was rather greater than ever, asked him, Have you not yet any more light?

Mr. Child. No, nor never shall.

Mr. Keach Shall I, and two or three more, such as you shall approve of, come and spend some time in Prayer, to the Lord for you? -- To which he gave no answer, tho' much Pressed for it.

Mr. Child at another time said, I have touched the Apple of God's Eye -- I am damned.

Soon after Mr. Collings went to visit him, and found him very Restless, to whom said Mr. Collings. Oh Mr. Child, I am come with a design to serve your Soul, if it lye in my power.

Mr.

Mr. Child. God hath for several
 Years past been tending and tearing me
 in my Heart; Confusing and Blasting all
 my Reason, my Understanding, and Prospered
 me in nothing; (and, in much Horror,
 clapping his Hands to his Heart, said,) *Lord, I
 am a Fool, and I shall die.*

Mr. Child. I am informed your
 Trouble arises from the Publishing a
 Book, entitled, *The Second Argu-
 ment for a more firm Union a-
 mongst Protestants.* What part of
 that Book troubles you most?

Mr. Child. (Taking up the Book in
 his hand, began to Read where he saith,
*the vilest Remnant of Dissenters do
 hold Principles dangerously Heretical,
 and most Abominably abusing the most
 Holy and Blessed God, &c.* but before
 he could end that Paragraph, being
 under extreme Agony of Mind, and
 Weakness utterly, put the Book from
 him, and spake to this effect, *viz.*) I
 have represented those of Calvin's Prin-
 ciples beyond whatever they conceived,
 argued their Opinions beyond their

Epistle of John Child.

Intensum, and in such a manner
as never man before. Mind, I find
him, his breast with much. I find
These Words by the light. I find
that this is a Writing, which is
about, calling, and a Willing
People, which was unjust.

Mr. Collier said, Are you heartily
sorry for Writing this?

John Child answered, I could not
be sorry for it.

Mr. Collier said, If it were now
would you do it again? The
purpose of Repentance is to turn from

Evil, and to walk in good.

Mr. Child answered, I do not
repent of what I have written.

Confession, Contrition,
and Repentance.

Mr. Collier said, We are not
making God's restitution, he

and justice for his own name's
sake, and Christ's sake, but

repentance is to be made to our
neighbour, and if you are

repentant, God will be
merciful to you, and his

to make Restitution in like manner,
by a publick Retraction.

Mr. Child. This is the opinion of some
others also, and I think it ought to be
done; (and walking about the Room, with
great Horror of Soul, said) I have
been guilty of many Evils: I have for
several Years lived in a very godly Life,
neglected Family duty, Church duty, and
Fellowship in the Church of God: I have
been greatly guilty of Pride, Endeav-
ouring to run quickly down in
Disgrace; I have made thin Work of my
God, and been Guilty of other Abuses;
Eph. 5. I have not been a little guilty
of Hypocrisie; I have endeavoured by
all means and means to shake the Cross of
Christ from off my shoulders: I would if
I could have been guilty of Blasphemy:
I have Wraged many a good Soul by
flinging as I have done; I have wished
myself in their Condition, and would
have given many Thousands of Pounds,
(had I had it) to have been ever good a
condition as I am in now: I have against
I have defamed you, and Mr. Barrow

Mr.

Mr. C. and have thought to run down your Opinion, by a Spirit of Insulency and Pride, but the Judgments of God have followed me; he hath Rent and Torn me from these things, and now shall I die, I am struck with Death.

Mr. Collings. Suppose you should die to Night, (as we know not how it may be with any of us) could you contentedly sink into the deep Abyss of Misery, without striving for Salvation? Would you not run to Christ? Strive to take hold of him, and his purchased Blessedness.

Mr. Child, (with a very Grim countenance said,) I shall go to Hell: I am broken in Judgment; when I think to Pray, either I have a flushing in my Face, as if I were in a Flame, or I am dumb and cannot speak, or else I fall upon my knees; all the signs of one whom God hath left forsaken and hardened.

Mr. Collings. If God should impute to you the righteousness of Christ, would it be of any advantage to you?

Mr. Child. If God would be so tra-

dition

82 *A Relation of the Fearful*

that, as to impute Christ's righteousness to me, it would make me a happy Man.

Mr. Collings. Did you do what you did, in Writing that Book, against the light of your Conscience, or motions of the Spirit?

Mr. Child. I think I did not formally Sin against the Light of my Conscience and Spirit of God; yet what I did, was mixt with Malice, with this Cheat in my Heart, It may be it may do them good. The Night before the Book was Published, I had some Reluctancy and gripes of Conscience.

Mr. Collings. Why did you not call them in, before they were Published?

Mr. Child. I fell ill upon it, and found my self more and more emangled and distressed; one door was Opened, and another door Opened to my Ruin, as if I were a Man designed for Damnation.

After some Reasonings about Baptism, Conformity, and the then Troubles which Nonconformists were under, (he said,) I have abundance of Carnal Fleishly Reasonings, I am under

the power of Unbelief, and Distrust: for these are my Arguments in me, Should I stick to the Church of England, then those I have written against, would account me the greatest Hypocrite in the World, to make so much Ado about Despair, for what I have done against them: Should I leave the Church of England, and stick to the Dissenters, and who sell papers of Heresie to the Lord, then, if ever I am taken in a Meeting, they will have no Mercy on me, and Triumph, This is the Man who made his Recantation, and then Run die to all intents and purposes, and I cannot bear the thought of a Cross, nor a Prison.

Mr. Collings. Two things are essentially Necessary to the Peace of your Soul, with all speed to Pursue your Recantation, and let your heart know the Truth of God, and cleave to it.

Mr. Child. What an Astonishing consideration is it for a Man to live in this condition I am in, to be under Sentence for Writing such things, and yet have

84 *A Relation of the Fearful.*

no Power to renounce it; for should I do so, I should be quickly ruined in my Estate; I had a Fancy the other morning, what the Sheriffs and their Officers were coming to Seize all that I had, and about a Week since I had that Word, Can thine Heart endure, or thy Hands be strong, in the day I will contend with thee? I think I am not able to satisfy my Atheist in the World, that there is a God; for I find the Arrows of the Almighty Sticking in me, and he runneth upon me as a Lyon. I thought, that I could go and Fall at the Feet of those I have Wranged, and Beg their forgiveness, and wished often, Oh that I could Repent! O that God would wash me in the Fountain of his Son's Blood! O that I had Faith, that I could Believe!

Mr. Collins. Taking leave of Mr. Child. Can you not desire my Prayers?

Mr. Child. This is a hard Question; (and after a little Pause, taking Mr. Collins by the hand, said) for the sake of the Lord Jesus Christ, Pray for me all Night, if there be any Mercy yet left,

left, than I had any leisure to do, the way of
mercy, I am sure, is the way to view

Mr. Collings. (Finding the Trou-
bles of Mr. Child still continuing and
increasing,) What do you think
would give you relief? A. Child.

Mr. Child. If I were in Heaven, it
could not relieve me; for there I should
behold the Face of a Holy God, holy Saints
and Angels, (as now I behold the Face of
good men upon Earth,) with Sins and
Confession of Face.

Mr. Collings. If God would take
you in his Favour, that would re-
lieve you.

Mr. Child. All which is done upon
me to the Uttermost.

Mr. Collings. To despair, Reflect
upon the Soveryaignty of God's grace.

Mr. Child. For those whose day of grace
is not gone, God will multiply as I desire
but it is too late for me, my day is gone.

Mr. Collings. Did not you Write a
Book before the Second Argument?

Mr. Child. I did.

Mr. Collings. Did not a Gentleman

Write

Sins on me, (as he will) I should Howl
like a Dog, Roar like a Lyon, Bellow
like an Ox, mine inward parts would
Melt within me, as the Brass Melted in
the Flaming Furnace; I shall be lower
than Judas, lower than Judas, I have
Sinned worse than Judas.

Mr. Collings. You make Application of the Curses in the Book of God; but not of the Promises; Consider *Isai. 55. Psal. 34. 5.*

Mr. Child. Promises are Bread for Children; They look on him, and were Lightened; I look into him, and am Darkened; he knows, that I have committed such Wickedness as never hath been done.

Mr. Collings. Do you not sometimes find an Inclination to Pray?

Mr. Child. Seldom or never; only about an Hour before you came, I went about it, but the end was Dismissal: That day you were here with Mr. W. I attempted it three times, but could do nothing.

Mr. Collings. Shall I pray for you?

Mr. Child. No, no; 'tis too late.

Nei-

Neither Man nor Angel can Relieve me

*Mr. Collins. Job saith, Tho' he
say me, yet will I trust in him,*

*Mr. Child. About two Months since
I thought I had Comfort and Relief from
thence, but now I cannot trust in him.
God saith he will deal in a Singular manner
with me here on Earth, and in Hell*

*Afterwards quoted against himself
those Expressions, Heb. 10. 26. For
if we Sin willfully, after that we have re-
ceived and Acknowledged that Truth
there remains no more Sacrifice for Sin.
2. Pet. 2. 20, 21, 22. For if after
they have escaped from the filthiness of
the World, through the acknowledging
of their Lord and Saviour Jesus Christ, are
yet Tangled again therein and overcome,
the latter end is Worse than the Beginning.
For it had been better for them, not to
have Acknowledged the way of Righteous-
ness, then after they have acknowledged
it, to Turn from the holy Righteousness
then after they have acknowledged it
to turn from the holy Commandments
given*

given unto them : But it is come unto them according to the Proverb ; the Dog is returned to his own Vomit, and the Sow that was washed, to the Wallowing in the Mire. And Mr. Child said, When I am Faint and low, I now take somewhat to Refresh me, but in Hell there is no Refreshment, not a drop of Water to cool my Tongue. I wonder that my Head (tho it do not Ake) doth not Burst asunder ; it is filled with Dismal Cogitations.

Mr. Collings. With one Mr. R. gave Mr. Child another Visit, and Mr. R. put him upon saying the Lord's Prayer.

Mr. Child. I have thought of that, but I dare not say it, for these Reasons : 1st, I cannot call God, Father. 2^{dly}, I cannot say, Thy Will be done, 3^{dly}, I cannot say, Forgive me my Trefpasses as I forgive them that Trefpasses against me. -- All that I have Christ to me ; I cannot give God thanks for what I Eat and Drink.

Mr. Collings. Have you a desire to be saved ?

Mr. Child. Yes, upon my own Terms, and not according to God's.

It was then asked Mr. Child, what those Terms were ? but he would make no answer ; so they parted.

About Octob. 12. He was again visited by some of his Friends, whom the Rumour drew thither ; says one of them, Mr. Child, the last time I saw you, you said, you had a peradventure to depend upon, and that was all ; I hope you have that still.

No, all is gone, added he, with a doleful Voice.

Is God gone, and Christ gone, said his Friends ?

All is gone ; I am undone, replied he.

We hope the Lord will return again, said they.

You cannot hope so concerning me, added he.

Why, where Christ begins a good Work, he will perfect it, cry'd they.

Ye

Yes, he reply'd, if I had any; but all is gone, if ever I had any.

Then they said, you would do well, Mr. Child, to use the means of Grace, and frequent the Society of God's People, and desire their Prayers, tho' you say you have no mind to pray nor desire their Prayers, yet if you go among them, you know not what God may do for you. Consider, *2 Kings*, 7. 4.

I have been so great a Sinner, said he, against God, and the People of God, that God will have no Mercy for me.

If, said his Friends, God bring you out of this Condition, it may be more to his Honour and Glory, and to your Strengthening and Establishing of his People, than all you have done in times past.

He said no more to 'em but this, God will glorifie himself by me, and make me an example for the Strengthening and Establishing of his People; but it shall end in my Destruction.

Then they with great Sorrow withdrew, finding Society did but trouble and discompose him the more: Nor could his State be render'd worse almost than at that time: His Wife, with grief owning, That often in the Night the very ends of his Hair stood in drops thro' the anguish of his Spirit, continually crying out against the Book, &c. About which time, he was visited by Mr. E. P. between whom was this following Conference.

When he came into the Room, he lamentably cryed out, Oh that I might be a good Man; but there is no hopes for me! It is now too late: I am the greatest Hypocrite in Nature.

Mr. E. P. I Pray you, Mr. Child, instance in particulars.

Mr. Child. I have been a dreadful Hypocrite in offering Repentance, when I had none.

Mr. E. P. I am a stranger to any Repentance you offered.

Mr. Child. I have pretended such a thing, tho' you know it not.

Mr. E. P. Do you intend any Repentance you have offered for the printing and publishing that Book?

Mr. Child. Yes.

Mr. E. P. It seems you confess you ought to repent of the publishing of that Book.

Mr. Child. Yes: It requires that Repentance that I shall never be able to give.

Then a stander by reply'd, Do you think *Mr. Child*, that God is able to pardon you?

Mr. Child. No.

Mr. P. What is your reason?

Mr. Child. God hath sworn in his Wrath, that I shall not enter into his Rest.

Mr. P. How do you know that God hath so sworn concerning you?

Mr. Child. (Setting himself down, said) I confess a man should not affirm that which he hath no reason for. - - But rose up as one discontented, and gave no farther Answer.

Mr. P. I pray you let me be more

ly acquainted with the state of your Soul.

Mr. Child. The Wrath of God is kindled and burns within me -- It is impossible for you to imagine my torment, and this is but an earnest penny of my eternal Damnation. -- I have guilt enough upon me to sink seventeen Kingdoms; and I know the Earth would open its mouth and swallow me up alive, like *Corah, Dathan,* and *Abiram*, were it not that God hath reserved me to be a more publick Spectacle of his Anger and displeasure, both to Angels and men. God hath taken away my Talent, and the influence of the divine Spirit hath altogether left me: I can neither pray, nor desire others to pray for me; my heart is perfectly hardned.

Mr. P. Could you wish that those that have an interest in God, should improve it for you?

Mr. Child. How should I, when I cannot desire Jesus Christ to pray for me? I am now out of hopes, for the Prayer

Prayers of the Godly are recorded in Heaven against me, (flouds of Tears flowing from his Eyes.) Dear bought Experience hath taught me, that it is not a small thing to trifle with the great Concerns of Religion, and Eternity, as most men account it. I have made a God of this World, and neglected God and Jesus Christ; and therefore these things are justly come upon me. I have been a loose and carnal Professor; and if I were in the place of God, I should meet the same measure that God doth to me. My Calamity is even at the door, and all men in a little time will justify God's dealing with me.

Mr. P. I pray you explain your self in these things.

Mr. Child. (Evading farther Discourse) you shall have the full Account of it in Print.

His Wife said, Who shall print it?

Mr. P. reply'd, I suppose he intends some signal Impression by Divine Vengeance.

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Mr. Child. *Though what you have said is true, yet it is not what I intended; for I have resolved to give the World an Account of my Condition in a printed Paper.*

Mr. Ps. Friend. This is an humbling Dispensation, that you are exercised under.

Mr. Child. *An humbling Dispensation, do you call it! I tell you it is a hardening Dispensation, and I feel it to be so.*

Mr. E. P. I hope there is mercy yet reserved for you.

Mr. Child. *I know I shall have mercy, such as the Damned have. I do highly justify God in his dealings with me.*

Another then present Cry'd out, O Your justifying the dealings of God with you, is a good sign.

Mr. Child. *God can open the Mouthes of Reprobates to justify his proceedings.*

Mr. P. I hope that God will appear in a way of mercy to your Soul, if you sincerely and Heartily apply your self to him. Mr.

Mr. Child. The most Judicious me know that I am a damned and lost Man.

Mr. P. (Walking with him in the Fields) You seem now to be more settled in your mind.

Mr. Child. Tho' no consideration can yield me Peace or Comfort, yet the Violence of my Torments admits of some intermissions; and therefore I am not so Sensibly afflicted at all times, if I had but such a Sence of my Sin as I ought to have, I should burst Asunder, or (like Judas) use extremity towards my self.

Mr. P. What mean you by that Passage (blaspheming his Tabernacle) in your Letter to Mr. J.

Mr. Child. By it I intended reproaching and Scandalizing the Church.

Mr. P. (Taking the Letter out of his Pocket) Do you own the Contents of this Letter?

Mr. Child. Yes, and it was Written by me as with the Pen of a ready Writer. I would fain believe, but all power is taken away from me.

Mr.

Mr. P. I have discoursed with Mr. M. about your Case, and it is his Opinion, that a Recantation is your first Step, in order to peace in your mind, and spoke it with much concern of your Soul.

Mr. Child. (*Shedding many Tears and expressing a passionate Inquiry*) Is this true, that he is concerned for me? By which expression, with the manner of it, Mr. P. Collected that it gave some ease to the mind of Mr. Child, to have his Condition entertained in such a Ministers thoughts.

This was the sum of all Child's Discourse at that time, which left him still beclouded, and distracted him in his Understanding, but not without some intermissions. But, as the Servants of God are always ready to relieve the distressed, so Child wanted not Company of good and gracious Souls to Condole his Case and Advise with. Soon after Mr. P. taking his leave, several Friends came. And one of 'em ask'd him, How is it with you, Sir?

I am in great confusion, and disorder in my Spirit, (said he) I have sinned against so much Grace, that I am without hopes of receiving mercy.

O, said they, If your trouble is in respect of the Book which you have Written, whereby you have done so much injury to the Suffering People of God, the best way we can advise you to, is to free your Conscience from guilt, will be to make your Repentance and Recantation as Publick as your Sin is, Jo. 7. 19.

He reply'd, I must confess I stand greatly indebted to the Publick, but I am so confused in my mind, that when I think of doing it, I can do nothing.--There are three things which are a great Burden to me; my Sin against God, which is Impardonable; my Sin against God's People; and another thing---

What is that other thing? (cried they) To which he made no Answer.
Do

Do you think that unpardonable Sin you mentioned, is the Sin against the Holy Ghost?

I cannot tell, said he.

Was what you did, done maliciously against God, Christ, and the holy Spirit, and God's People? said his Friends.

He reply'd No.

Then (added they) it may comfortably be concluded, you have not sinned that Sin, and therefore you may take Encouragement from the comfortable words of Christ, viz. that all other Sins and Blasphemies may be forgiven you: Consider the instances of *David*, *Manasseh*, *Peter*, *Paul*, and the *Jews* who were guilty of crucifying our Saviour, and imprecated the guilt of his Blood upon their Children, to whom yet our Saviour in his rich Mercy commands his Disciples first to Preach the Gospel. Is your condition worse than theirs? It may be your Endeavours heretofore, too much to advance Free-will, and the power

power of the Creature, may be one reason why the Lord permitted you thus to fall.

You have hit it, Sirs; cry'd he, I once thought there was a power in man; but now I find it otherwise, for I cannot pray; the Lord hath taken away the gift of Prayer from me. — I have no desire after any thing that is good. — I cannot repent.

O, said they, Christ is exalted to be a Prince and a Saviour to give repentance and remission of Sins. — Shall we now pray for you?

He answer'd Yes.

Then one of the Company prayed, and upon parting, Mr. Child thanked them for their Visit, and said to this effect: — All this will make against me.

Then some more Company came, and said to him, (as Physicians visiting their Patients, so Friends one that is wounded in Spirit, enquire what is the cause of his grief): We pray you declare your mind herein. — To this, for

for about half an hour, they could obtain no answer. (adding) That *Paul* endeavoured to recover such again as had fallen from an Article of Faith, without which they could not be saved; and counselled others in meekness to instruct such as oppose themselves, if God peradventure would give them Repentance to the acknowledgement of the truth. What do you think of *Spina's* condition?

Spina's condition, said he, was nothing to mine; for Wrath is come, and coming on me to the utmost, because I have forsaken that which I have believed to be true, to embrace that which I knew to be false, thro' slavish fear to keep my self from sufferings. — I sought to be great in the World, but God crost me therein in all my designs. And since the hand of God hath been upon me, my Spirit hath oftentimes risen against God that gave me Nourishment by Food and Sleep. (And looking to the Ceiling, said,) I see as it were a little light thro'

thro' a cranny or crevice, as if I would
desire to pray. (Then Tears came
down his Cheeks abundantly, and he
said,) If it would please God to ma-
nifest himself to me, I should be such
a monument of Mercy as never was
in the World, to be a warning to all
others.

Then they added, It's the Apostle's
Counsel, that we confess our faults
one to another, and pray one for ano-
ther, that we may be healed.

He reply'd with Tears in his Eyes,
I cannot get this Base Heart to open
it self farther.

Then they press'd him, saying, Shall
we pray for you?

No, no, no, cry'd he.

It's desired, said they, you would
set down in Writing the heads of your
chief Trouble.

To which he answer'd, I did write
something to that effect; but when I
had done, I destroyed it; and here
he left off, and said no more.

A while after he was again visited
by

by Mr. R. and some others, to whom he said, I had a turn in my Spirit the last Week, as a result of that warm discourse I had with you and Mr. Collings, concerning the Eminency and Sovereignty of the Grace of God, but it is now gone again.

Mr. R. Implore again the Throne of Grace.

Mr. Child, I regard Iniquity in my Heart, and God will not hear my Prayer. (And said to another) If God should send an Angel from Heaven to inform me, I should not believe it.

Crying out, O I cannot pray.

Mr. W. How can you, so long as you have a Lie in your Right-hand? Retract what you have done publickly, or else you cannot expect to have an heart to pray.

Mr. Child. (To Mrs. M.) How deplorable a thing is this, that I who have preached so much of the Glory of another World, should now be deprived of it all! — You will as surely see me damned, as you now see me stand here.

Mrs. M.

Mrs. M. Have you no Intermission?
—Do such Thoughts always attend
you.

Mr. Child. I have Intermission some-
times.

Mrs. M. Do you think that God
cannot save you?

Mr. Child. Yes, he can; or else I
might desire to be in Hell immediately.

Mrs. M. Do you think God will
not save you?

Mr. Child. I cannot believe that he
will.

Mrs. M. What is the cause of all
this trouble?

Mr. Child. That cursed Book.

Being at one Mr. C's, in discourse
concerning *Francis Spira*, Mr. Child
said, I am an hundred times greater
Sinner than *Spira*, a thousand times
ten thousand times, yea, an hundred
thousand times a greater Sinner than he.

Mr. C. Do you love me?

Mr. Child. I love you. (And taking
Mr. C. by the hand, said) I conjure
thee by the eternal God, that thou
take

take care of my Wife and Children : I would give ten thousand Worlds for a God, and often — Oh, what an ungodly Family have I! Husband cannot pray, Wife cannot pray, Children cannot pray, Servants cannot pray : While others are serving their God, we do nothing.

Other friends giving him a Visit, asked if they should Pray with him ?

Mr. Child. *No, it is too late--The company of good Men are a burden to me.--They prest him to publish Repentance for his Book that had caused him so much Trouble.*

Mr. Child. I sometimes thought so to do ; but I am so confused and confounded in my mind, that I know not what to do : I can do nothing to purpose.

Mr. L. (Offering him some good Counfel, and he returning no Answer, said) Do you think what I speak is insignificant ? Is there no weight in what we say ?

Mr. Child. *There is not only enough*

in what you say to raise a Man from Earth to Heaven, but from Hell to Heaven, unless such an one as I, who have an Heart of a Devil—I have no heart to Read or Pray, all good is Departed from me.

Mr. Child being Ask'd, how it was with him; answered, very Ill.

Mr. M. Mean you in Body, or Mind?

Whereat he walk'd up and down the Room very disconsolate, looking much downward.

Mr. M. Said, why do you look so much downward? Look up; for Salvation is not from Beneath, but from above.

Mr. Child Replied, I would look upward, but I cannot.—To another he said, that Hellish Book would Ruine him in Body, and Soul.

Another said, the Learned Dr. Twiss in his *Vindictia Gratie*, confesseth there were depths in the Controversie between Calvinists and Ar-

minians.

minians, which he could not Fathom, yet he Believed the Truth against the Armians,

Mr. Child. Oh I thought I could have dived to the Bottom of it by Parts, but I see I cannot.-- And then, and at many other times said--I am broken in Judgment, I have no consistency in my self: I am lost; there is no Hope, no Hope.

Another Friend present with him, had mentioned and turned to Prov. 1. 25, 26. Ye have set at nought all my Counsel, and would none of my Reproof: I also will Laugh at your Calamity, I will mock when your fear cometh.

Mr. Child took the Bible, put his Finger on the Place, shewed it to us, and said, That's my Portion.

Mr. P. Speaking to Mr. Child concerning Redemption, and Forgiveness thro Faith in the Precious Blood of Christ, and Exhorting him to trust to it.

Mr. Child answered, Oh I cannot reach

reach it, I cannot come at it.—Again (with a deep Sigh) said, the Black Tokens of Reprobation are upon me.

M. You are obliged to stoop to the Sovereignty of God.

Mr. Child. Oh I cannot, I would be above him. Oh that there should be an eternal blessed Being, and I sure never to enjoy him! That there should be an eternal Wrath and Punishment, and I sure to fall, to fall under it!—I shall be an eternal Monument of the Wrath of God.

Thus he Spun his Thread of Life with great Reluctancy, Fear, Horror, Torment, and Anguish; and what is worst of all, in Despair of the Mercy of God; so that he became an Object, not only of Pity, but for Athiests to stand and Admire, and Tremble at: And so he liv'd Contemning the Advice of Divines, and Physicians till the 15th of October. 1684 when he most Miserably became his own Murderer by Hanging himself in his dwelling House Spittle-Fields,

*A farther Account of Gods severe
Judgments on several other
Apostates.*

IN the whole Book of God, there is not a more grievous or terrible Threatning pronounc'd on any Sin, than against *Apostacy*; that is, a *Wilful falling away* from the Truths of the Gospel manifested unto us, or when persons for fear of Men, temptations of Gain or Preferment, compliance with the Fashions of a vain wicked World, or any other Carnal Motive, make Ship-rack of a good Conscience, and forsake that true Faith which they once profess'd, and trample under foot those blessed and pure Institutions of Christ, which they have been partakers of. Who can read without Trembling, or consider without Horror, those repeated positive and astonishing Determinations, of God himself; by the unerring pen of his Inspired Apostle?

It is impossible for those who were once Enlightned and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Power of the World to come; if they shall fall away, to renew them again unto Repentance, seeing they crucify to themselves the Son of God a Fresh, and put him to an open shame: Heb. 6. 4. 5. 6. and again Chap. 20. vers. 26, and 37. If we Sin willfully after that we have received the Knowledge of Truth, there remaineth no more Sacrifice for Sin; but a fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries.

But besides the dreadful Sentence, such Backsliders are to expect from the Great Tribunal, Divine Vengeance is often pleased to inflict signal Judgments on them, even here on Earth; For as generally they abandon the Ordinances of God, and turn out of the Ways of Eternal Life, meerly for

for Lucre of some *Temporal Advantages*, so 'tis but just that Providence should defeat their *Hopes*, and render them miserable in *those things* which they so Wickedly pursue and overprize, as well as deprive them of those *Eternal Joys*, which they Voluntarily Undervalue.

Of this sort to the fore-going *History of Spira*, we shall here add diverse other remarkable Examples; and to shew that Heaven is no *Respector of Persons*, shall begin with some Instances of *Crowned Heads*, which having turn'd their Backs upon the *Gospel*, soon felt the Avenging Hand of Divine Justice, to whose Impartial stroke the greatest Princes (tho sometimes called *Gods*) and too often ador'd and Flatter'd (as *such*) are but *Animated Dirt*, and Lighter than *Vanity*.

1. The Emperor *Julian* for his Revolt from Christianity, infamously

fa-

famous to all Generations, by the name of *Apostate*; was Bred up in the Christian Faith, and for his Learning admitted to be a *Reader* in the Church of *Nicodemia*; afterwards being Seduced by certain Pagan Sophisters turn'd *Heathen*, and by Various Subtle Arts endeavoured to Root out the Christian Religion, but never after he had declared himself such a Renegado, Prosper'd in any of his Undertakings: And at last, in an Unfortunate Expedition against the *Persians*, being Shot with an Arrow by an unknown Soldier, received his own Blood, Gushing out of the Wound into the Palm of his Hand; and in a despairing Malice against Christ, Flung it up towards Heaven, saying, *Vicisti tandem Galilea!* At last thou hast been too hard for me, O *Galilean*! (So the Wicked Wretch was wont in Scorn, to call the Blessed Jesus) and thus died in all Respects most Miserably.

2. To descend to latter Times, *Henry of Bullen*, King of *Navarr*, (Father of *Henry the Fourth*) Educated in the Reformed Religion; being Inveigled with the imaginary Hopes of the *Crown of Sardina*, and the Provinces of the *Spaniard*; left the Protestants both in Profession and Person, and became a *Persecutor* of those, whose *Protector* he was: But whilst he cast his Ambitious hopes upon *Spain*, he was Deprived of his own *Crown*; and God in Justice, (who never leaves any, that *first* leaves not him) gave him over to an *Immature* and *Violent* Death; for a Bullet took him off within his own Trenches, Besieging the poor Protestants in *Roan*.

3. *Henry the 14th.* (his Son) how many Pitched Battles did he Fight and still came off both with Safety and Victory? How many Dangers did he Scape, even to Admiration, whilst he kept firm to the Protestant

Religion, in which he was Bred, and continued at Distance with the Pope? But when for *Politick* and worldly respects, he tasted the same *Jower Grapes*, which set his Fathers Teeth on edge, and for fear of not getting firm possession of *Paris*, would rather hazard *Paradise*, and against the Dictates of his Conscience, to Facilate and Establish (as he thought) his Seat in the Throne of *France*, Basely comply'd, and in Hypocrisy Suffered himself to be Formally Reconciled to the Church of *Rome*, did not long Survive this High Treason against the *King of Kings*: For first a young Jesuite with a Dagger struck him into the *Mouth*, (a fair Warning on those *Lips* which had renounc'd the Truths of his Redeemer) and still persisting without Repentance, soon after a Popish *Ravilliac* stabb'd him to the Heart in his Coach, as he was passing over the new *Bridge* at *Paris*.

4. The late famous French General, Marshal Turenne, had lived threescore years and upwards in the Reformed Communion, but at last, by I know not what Court Poison, or Jesuits Charm, (contrary to the Resolution of Holy Polycarpus, who being tempted to Apostacy, answered, *These eighty years have I served Christ, and never wanted any thing, and I will never now forsake so good and indulgent a Master*) was drawn away to Embrace Popery; when, behold! Soon after, he that had escap'd the Shock of so many Battles, was suddenly Slain, where he could not Rationally suspect any great danger, by a Cannon-Bullet, as he was viewing at great distance the Posture of the Enemies Camp, in the late War with Germany. -- I remember once I heard a Papist upbraid a Protestant with this Gentleman's change of Religion, saying -- *You see Turenne when he grew O L D, was willing to D I E in the Arms of our Mother Church:*
To

To which the Protestant very well reply'd---Yes, Sir, 'twas when he was old; and 'tis nothing strange to hear that some men in their declining years begin to dote; for Faithful young Solomon, prov'd an old Idolater.

5. *Melancthon* (that Phoenix of Germany, has a Relation of Apostacy visibly Punisht in a certain Taylors Servant, whom he knew in the Year 1553, who being for a while a Zealous Professor of the Protestant Religion, afterwards removing to another place, was perswaded by some of his Companions to turn *Papist* again, and did with them go to *Mass*, and receive the Sacrament but in *one kind*; but at last returning again to his old Master, (who was Ignorant of the Fellows Relapse, but seeing him Neglect to participate of the Lords Supper) he began to Admonish him of his Duty therein; to all which he answered not a word for a long time; but in the end Roaring

ing out most Horribly, he Pronounced these words, or to this Effect. *O Master! I am unworthy of that Holy Banquet, I have denied the Gospel, and am become the Devils perpetual Vassal:* And whilst the words were yet in his Mouth, suddenly Flung himself head-long out of the Window, and with the Force of the fall all his Bowels gushed out.

6. One *Latomus* that belong'd to the Cruel Court of the *Inquisition*, had in his Youth imbib'd some Principles of true Religion, but the vanities of the World soon Choak'd that good Seed, and being preferred to a gainful place in the *Popes Shambles* (for so I may justly call the Bloody *Inquisition*) thought he should not deserve it, unless he became a most grievous Persecutor of those whom his Conscience told him were the Faithful Servants of God. As the Proverb assures us, That *one Renegado is worse than ten Turks*; So Experience

ence shews, that when any that have formerly own'd Religion, revolt from it, they of all others become the fiercest and most Barbarous Persecutors of it, fearing, belike, that they shall still be suspected to be of the depressed Party, if they do not put off all Humanity towards them, and to avoid the Censure of *Heriticks* or *Phanaticks*, think there is a necessity to shew themselves profane Hell-hounds, Savage Canibals, or Incarnate Devils. This was this *Latomus's* Course, no body so busie as he to find out, hunt after, suppress, destroy, and torment all that would not Conform to the false Doctrines, and vile Superstitions in the Church of *Rome*, by Law Established. But in the midst of his *Carier* God met with him, and suddenly struck him both inwardly and outwardly with terrors of Soul, and Bodily Diseases, and then his Eyes were opened, but not to Repentance, but to Despair; Astonishment seiz'd him, and he was

overwhelmed with Confusion and Horror, so that he sent for several Learned Men, and being in the Extremity of Desperation, freely of his own Accord confess'd his Impiety, in such Expressions as these ; ' O how heavy,
' how grievous is my Sin ; who wittingly and willingly against my own
' Knowledge, against the Dictates of
' my Conscience, have imploy'd my
' self in the Devils Drudgery, and
' persecuted Christ in his Members,
' and opposed the Truths of the Gospel, and stopt the Worship of God,
' and as much as in me lay endeavour'd with *Lucifer* to pull God
' out of his Throne, and to make
' void his Law, and preferr'd the
' Lusts and Pleasures, the Malice, and
' Revenge of vile and Wicked Men,
' before the Glory of God, the Charity which I owed to my Neighbours, and the Reverence which I
' ought to have paid to the Divine
' Commands ? Alas ! Thus have I
' Sinned against the Holy Ghost ;
' not

nor can I hope for any forgiveness in
this Life, or to Eternity, but am
Damn'd for ever with the Devil
and his Angels, whose I am, and
whom I have served, and am In-
corporated into his Kingdom,
Henceforwards, behold not *Latomus*
as a Man, but as a very Devil; and
if your Eyes were opened, you
would behold my Hands and Feet
already Deformed, and Horrible
with filthy Claws, &c. The Lear-
ned Men that came to visit him, were
Astonished at these Discourses, espe-
cially perceiving that the same did
not proceed from an ordinary Me-
lancholly, or Distemperature of Brain,
(for in all things he was sufficiently
Sensible and Rational) but from a
sense of the Wrath of God, and Hor-
ror of Conscience. However one of
them, a Doctor of Divinity, and his
Intimate Friend, began with a long
and Christian Discourse to comfort
him, endeavouring to demonstrate to
him from Gods Word, That there

was no Sin so grievous, but by the Grace and Mercy of God might be pardoned : To which *Latomus* readily answered, That he was not Ignorant that there were many places in Holy Writ, most Excellent and exceeding full of Comfort, but still they were nothing to him, for he wanted Faith and Reliance upon God, and knew already for a certain that the Sentence of Damnation was gone forth against him : ‘ And (said he) that you may not ‘ doubt thereof, you shall see that on ‘ this Bed whereon I lye, I shall without ever being able to rise from it, ‘ suddenly Dye ; but take me for an ‘ Example, and let me be a warning ‘ to all ; for, for this cause I sent for ‘ you hither, that being by me Admonished, you may Repent, and give over ‘ persecuting of the Faithful Servants ‘ of God. This and much more to the same purpose having said, he fell into Horrible Roarings and Howlings, and so in the presence of them
all

all Expired ; his Countenance and whole Body being turn'd to so great a Deformity and Uglinefs , as was Frightful to Behold. This was Recorded in this very manner, by the Learned *Fimelius*, l. 3. *De Miraculis*, who attests it for a certain and notorious Truth.

The Remarkable History of John Diazius, and his Barbarous Brother.

7. *John Diazius* was born in Spain, brought up at School, afterwards he went to *Paris* to Study the Arts, where he continued 13 Years : But it pleased God, that whilst he read over the Holy Scriptures, and some of *Luther's* Books, and other Protestant Divines, he began to see and abominate the Errors of Popery. And therefore to further himself in the Knowledge and study of the Truth, he went to *Geneva* and thence to *Strasbourg*, where *Martin Bucer* observing

serving his Learning, Piety, and Diligence, obtained of the Senate, that he should be joyned with him, to go to the Disputation at *Ratisbon*, and when he came thither, he went to *Peter Mulvinda* a *Spaniard*, the Popes Agent in *Germany*, who when he knew that he came in the Company with *Bucer*, and the other Protestant Divines, he was much Astonished, and admired how he was so much changed from that which he knew him to be at *Paris*; and withal, he fretted exceedingly, that they had gotten a *Spaniard* amongst them, presuming that they would Triumph more in him than in many *Germans*; whereupon he left no means unessay'd, to draw him back again to the Church of *Rome*; sometimes making large Proffers and Promises unto him, other-times threatening severe Punishments, and mixing both with earnest Intreaties: But when by no Means he could prevail to divert him from the Truth, he sent for his Brother, *Alphonse Di-*

Diarius, one of the Pope's Lawyers, from *Rome* ; who hearing that his Brother was turn'd Protestant, came speedily into *Germany*, bringing a notorious *Banditti*, or Cut-throat with him, resolving either to reclaim or destroy him : When he came to *Ratisbon*, *Diarius* was departed to *Newburg*, about Printing of a Book of *Bucer's* ; which *Alphonfus* hearing of, followed him thither ; where after long debating of matters of Religion between the two Brothers, *Alphonfus* seeing the Heart of his Brother *John* to be constantly planted on the sure Rock of Gods Truth, that neither Preferments would allure him, nor Threats terrifie him, both having been used by the Pope's Agent : And that he himself by no perswasion could prevail with him to return to Popery, he feigned himself friendly to take his leave of him, and so departed : But shortly after he returned again with this *Russian*, whom *Alphonfus* sending disguis'd with a Letter

Letter to his Brother, as *John Diazins* was reading the Letter, this Bloody Murtherer cleft his Head with an Hatchet he had prepared for that purpose: This happen'd *Anno Christ 1546*, and this inhumane *Cain* was highly commended by the Papists for it. But the Lord would not suffer such an unnatural Villany to go unpunish'd, for not long after he was so dogg'd and hunted with the Furies of his own Conscience, that being at *Trent*, when the Council was held there, he Hang'd himself about the Neck of his own *Mule*.

8. There was one *Burton* the Bayliff of *Crowland* in *Lincolnshire*, who in King *Edward* the Sixths time, was seemingly a Zealous Protestant; but as soon as ever Queen *Mary* came to the Crown, he soon turned Papist, and endeavoured to stir up his Neighbours to introduce the Mass; who being very forward in it, and the Lords-day following, this *Burton* went

to him, saying--*Sirrah, will you not say Mass? Buckle your self to it, you Knave, or by GODS Blood I will sheath my Dagger in thy Shoulders.* The poor Curate being affrighted herewith, betook himself to read the Mass; but shortly after, as this *Burton* with one of his Neighbours rode together upon the *Fen-Bank*, a Crow (as it appeared to be, and with her usual Note) flew over his Head, and voiding her Excrements, it fell on his Nose, and ran down upon his Beard, and stank so horribly, as set him vomiting in a most violent manner; whereupon, hasting home, he betook himself to his Bed, but could eat nothing; and the Stench and Vomitting still continuing, with fearful Oaths and Execrations he lay Cursing the Crow for thus Poysoning of him, and so remained in extream and continual Torments for two or three days, and then Roving, and without any Signs of Repentance, or fear of God, dyed.

9. One *Pavier*, the *Tovvn-Clerk* of *London*, in the Days of King *Henry* the 8th, a cruel Enemy to the true Professors of the Gospel, swore an Oath, That if the King would set forth the Scriptures in *English*, rather than he would live to see it, he would Cut his own Throat; but he broke his word, for he did not cut his Throat, but soon after (thinking, belike, a *Dogs* Death more fit for him than a *Calfs*) hang'd himself.

10. One *Rockwood* (of which Family there are many Papists to this day in *Suffolk*, and one of them was executed for the Gun-powder-Treason) vvas a great stirrer up of the Persecution against God's People in *Calais*, (before Queen *Mary*, to the everlasting Infamy, and Disservice of the *English* Nation, suffered that important *Tovvn* to be lost to the *French*) but being suddenly struck with Sicknes, he lay staring and raging, and perpetually crying out—

All too late, all too late, for I have Maliciously sought the Death, of many Godly Persons, and against the light of my own Conscience, and therefore, All too late, all too late: And thus he continued unto his End.

11. Thomas Blair, a Privy-Counsellor to the King of Scots, was a great Persecutor of the Reformed Christians in that Kingdom; but being by God smitten with Sicknes, he fell into Despair, Crying out, That he was Damn'd, and a Cast away, That he was Damn'd without Remedy, &c. And when the Monks came to his Bed-side, and pretended to Comfort him, he said be gone with your Trumpery and Fooleries: I never till now believed there was either God or Devil, Heaven or Hell; I had no more esteem of your Religion than I had of the Doctrine of the Protestants; In what I did, I acted only as a Politician, to get Preferment and Money, and to that purpose I engaged on the Bishops behalf, as thinking

thinking them the strongest side, and that would best gratifie my hopes, and so I prevail'd with the King to cast out their Adversaries. All your Masses and your Fastings can do me no good, for I am Damn'd, and the Devil hath me already in his Gripes to carry me to Hell, there to Torment me to Eternity, according to my Deserts : In which miserable Condition he dyed, without any Sign of true Repentance.

12. One *Lardin* who seemed to have had some taste of the Gospel in his Younger Years, seeing the Storms of Persecution begin to arise, not only forsook the Truth, but for gain turn'd an Informer against, and Persecutor of those that constantly Professed it, and particularly he Discovered and Apprehended one *Eagles*, who for Religion thereupon suffered Death. But soon after he himself, for a small Crime, was Arraigned, Condemned, and Hang'd. And as he stood at Bar to receive Sentence

Sentence of Death, he said publicly--*This is justly Fallen upon me for Betraying the Blood of that Just and Holy Man, George Eagles, who through my means was Condemned, and I sold his Life for a little Money.*

13. That exemplary Judgment of God poured out upon *Stephen Gardiner*, Bishop of *Winchester*, in *Queen Maries* days, all Generations will have cause to remember, and Admire. This cruel Bishop upon the day wherein Reverend *Latimer*, and Learned *Ridley* were to be Burnt at *Oxford*, was so eager upon their Deaths, that altho some Great Noble-men came to Dine with him that day, yet he would not set down to Dinner, till one of his Servants whom he had sent thither on purpose, coming Post from *Oxford*, about 4 of the Clock in the Afternoon, brought word that Execution was done upon them. Then did he haste to Dinner, and was very Merry, but
e're

e're he had eaten many Bits, a Sudden stroke of Gods Hand fell fore upon Him, so that he was Carried immediately to his Bed, in which he continued for 15 days, in Intolerable Anguish and Torments, Rotting above Ground, during all which time he could void nothing that he received, either by Stool or Urine; his Tongue also hung out of his Mouth, Swoln and Black, and so he Languish'd, and Pined away in great Anguish and Misery.

For a Conclusion, as I would not break any *brnised Reed*, nor be altogether a *Boanerges*, Thundering and Lightening out of Judgments, but also a *Barnabas*, a *Son of Consolation*, and pour Balm of *Gilead* into those *Wounded Spirits*, who out of Humane Frailty, and Satans Suggestions, and the Worlds Temptations, may too far Comply, against the Dictates of their own Consciences, and for the same, may Happen to be Smitten,

with

with the Terrors of the Lord. I shall here add one Eminent Example of a great *Light* of the Church that fell in that kind, and was brought to the very Brink of *Despair*, and yet by Gods Grace Repented, and was Happily Restored: But let not the Reader think a slight or Superficial Repentance would serve the Turn; you shall soon perceive by the Vehemence of his Expressions, proceeding from a Heart all over in Confusion and Agonies, what Soul-Convulsions he had endured, before he could receive any glimpse of Comfort.

The Case is that of *Origen*, a Person for Learning, Zeal, and other Gifts, as Famous as any in the *Primitive* Church, after the Apostles Days. In the Reign of *Decius*, for the Doctrine of Christ, he underwent Bands and Torments in his Body, Wracking, with Bars of Irons, Dungeons; besides several threats of Death and Burning,

Burning, &c. At length, hearing that some Christians were carried to an Idol-Temple, to force them to Sacrifice, he out of his Zeal, ran thither to encourage and dissuade them from it: When his Adversaries saw him, they let go the other, and laid hold upon him, putting him to his Choice, whether he would offer Incense to the Idol, or have his Body Defiled with a Foul and Ugly Blackamoor. He chooses to offer Incense. Then did they presently put Incense into his trembling Hands, and whilst he Demur'd upon it, they took his Hands and caused him to throw it into the Fire, and thereupon presently Cried out, *Origen hath Sacrificed, Origen hath Sacrificed.* After this Fact he was Excommunicated by the Church, and being filled with Shame and Sorrow, he left *Alexandria*, and came to *Jerusalem*, where he was even constrained by Importunity to Preach to them. He took his Bible, opened

it,

it, and the first place he cast his Eye upon, was this Scripture, *Unto the Wicked, saith God, why dost thou preach my Law, and take my Covenant into thy Mouth? Psal. 50. 16.*

When he had read these Words he fate down, and burst out into abundance of Tears, the whole Congregation weeping with him also, so that he was not able to say any more unto them. After this he wandred up and down in great grief and torment of Conscience; and wrote the following Lamentation.

IN the bitterness of grief of Mind,
I go about to speak unto them,
who shall hereafter read this Confused Writing. But how can I speak, when my Tongue is tied up, and my Lips dare not once more Wag? My Tongue doth not his Office, my Throat is dried up, and all my Senses and Instruments are polluted with Iniquity—O ye Saints and Blessed of God, with Waterish Eyes,

Eyes, and wet Cheeks soaked in
Dolour and Pain, I beseech you
to fall down before the Seat of
Almighty God, for me miserable
Sinner, who by reason of my Sins
dare not crave ought at the Hands
of God. Wo is me, because of
the Sorrow of my Heart.—Wo is
me my Mother, that ever thou
broughtest me Forth.—A Righteous
man, to be conversant in Unright-
eousness : An Heir of the King-
dom of God, to be an Inheriter of
the Kingdom of Satan : A Minister,
to be found Wallowing in Impiety :
A Man beautified with Honour
and Dignity, to be in the end
Blemished with Shame and Igno-
miny :—A lofty Turret, yet sud-
denly thrown to the Ground : A
burning Light, yet forthwith
Darkned : A fruitful Tree, yet
quickly Withered . A running
Fountain, yet by and by dried up.
Wo is me, that ever I was decked
with Gifts, and Graces, and now
seen

been pitifully deprived of all. But who will Minister Moisture to my Head? And who will give Streams of Tears unto my Eyes, that I may Bewail my self in this my sorrowful Plight? Alas! O my Ministry, how shall I lament thee? O all ye my Friends, tender my Case, and Pitty my Person, that am so dangerously Wounded! Pitty me, O ye my Friends, for that I have now Trodden under Foot, the Seal and Cognisance of my Profession, and joyned in League with the Devil. Pitty me, O ye my Friends, for that I am rejected, and cast away from before the Face of God Almighty. There is no Sorrow comparable to my Sorrow; there is no Affliction that exceeds my Affliction, no Bitterness that passeth my Bitterness, no Lamentation more Lamentable than mine; neither is there any Sin greater than mine; and there is no Salve for me: Where is that good Shep-

H
here

herd of Souls? Where is he that
 went down from Jerusalem to Je-
 richo, which Salved and Cured him
 that was wounded by Thieves.
 Seek me out, O Lord, that am
 fallen from the higher Jerusalem
 which has broken the Vow which
 I made in Baptism, &c. Alas! That
 ever I was Doctor, and now occupy
 not the Room of a Disciple. Thou
 knowest, O Lord, that I fell against
 my Will; whereas I went about
 to enlighten others, I darkned my
 self: When I endeavoured to bring
 others from Death to Life, I brought
 my self from Life to Death: When
 I minded to present others before
 God, I presented my self before
 the Devil; When I desired to be
 found a Friend and Favourer of Go-
 dlines, I was found a Foe, and Fur-
 therer of Iniquity: When I set
 myself against the Assemblies of the
 Wicked, and reprov'd their doing
 there, found I Shame, and the mo-
 lest Restilent Wound of the Devil. Son

promised me to be Baptised; but after that I passed from them, the Devil the same Night Transformed himself into an Angel of Light, and said unto me, when thou art up in the Morning, go on, and perswade them, and bring them unto God: But the Devil going before me, prepared the way, &c. and I, O unhappy Creature, Skipping out of my Bed at the dawning of the Day, could not Finish my wanted Devotion, neither Accomplish my usual Prayers, desiring that all Men might be Saved, and come to the knowledge of the Truth, whilst in the mean time I Wrapped my self in the Snares of the Devil. I gat me to those wicked Men, I required them to perform the Covenant made the Night before, I, silly Soul, knowing not their Subtily, and we came to the Baptism. O blinded Heart, how didst thou not Remember? O foolish Mind, how didst thou not

140 Origen's Lamentation.

Bethink thy self? O witless Brain,
 how didst thou not understand?
 But it was the Devil that Lulled
 thee Asleep, and in the end, Slew
 thy Unhappy and wretched Soul?
 —O thou Devil, what hast thou
 done unto me? How hast thou
 Wounded me? I Bewailed some-
 times the fall of *Sampson*, but now
 have fallen Worse my self: I Be-
 wailed formerly the fall of *Salomon*,
 but now have I fallen Worse my
 self: *Sampson* had his Hair cut off,
 but the Crown of Glory is fallen
 off my Head. *Sampson* lost the Car-
 nal Eyes of his Body, but my Spi-
 ritual Eyes are put out: It was
 the Wiliness of a Woman that
 brought Confusion upon him: But
 it was my Tongue that brought
 me into this Sinful Condition. —Alas
 my Church liveth, yet I am a Wid-
 dower! My Sons be Alive yet I
 am Barren. Every Creature Re-
 joyceth, and I Alone am Desolate
 and Sorrowful, &c. Bewail me, O

ye

ye Blessed People of God, who are
 Banished from God.—Bewail me,
 who am shut out of the Wedding
 Chamber of Christ. Bewail me, who
 am Abhorred of the Angels, and Se-
 vered from the Saints.—Who know-
 eth whether the Lord will have
 Mercy on me, and whether he will
 Pity my Fall? Whether he will
 be moved with my Desolation?
 Whether he will have respect to
 my Humiliation, and Incline all his
 tender Compassions towards me?
 I will Prostrate my self before the
 Threshold and Porch of his Church.
 that I may Intreat all People, both
 small and great, saying unto them
 Trample and Tread me under Foot,
 who am the unfavoury Salt, Tread
 upon me who have no Taste nor
 Favour of God; Tread upon me,
 who am fit for nothing. Now let
 the Elders Mourn, for that the
 Staff whereon they Leaned is Fallen:
 Now let the Young Men Mourn,
 for that their Schoolmaster is fallen:

Now

Now let the Virgins Mourn, for that
 the Advancer of Virginity is Defiled.
 Now let the Ministers Mourn, for
 that their Patron and Defender is
 shamefully fallen. Wo is me that I
 fell so Lewdly? Wo is me that I
 fell most Dangerously, and cannot
 Rise again. Assist me, O Holy Spirit,
 and give me Grace to Repent;
 let the Fountain of Tears be opened,
 and Gush out into Streams, to see
 if Peradventure I may have Grace
 thoroughly to repent, and to wipe
 out of the Book of my Conscience,
 the Accusations Printed therein a-
 gainst me. But thou, O Lord, think
 not upon my polluted Lips, neither
 weigh thou the Tongue that hath
 uttered lewd things, but accept of my
 Repentance, &c. And have mercy
 upon me, and raise me up out of the
 Mire of Corruption, for the puddle
 thereof hath even Choaked me up.
 Wo is me that was sometimes a
 Pearl glistering in the Golden Gar-
 land of Glory, but now am thrown
 into

into the Dust, and Trodden in the
Mire of Contempt. Woe is me that
the Salt of God now lieth on the
Dunghil, &c. Now I will address my
self, and turn my talk unto God:
Why hast thou lift me up, and cast
me down?—I had not committed
this Impiety, unless thou hadst with-
drawn thine hand from me,—But
why, O Lord, hast thou shut my
Mouth, by the Holy Prophet *Da-
vid*? How, have I been the first
that Sinned, or am I the first that
fell? Why hast thou forsaken me,
being Desolate, and Banished me
from amongst thy Saints, and Asto-
nished me, when I should Preach
thy Law?—*David* himself, who
hath shut up my Mouth, Sinned too
bad in thy Sight, yet upon Repen-
tance thou Receivedst him to Mercy.
Peter, that was a Pillar, after his fall,
Wipes it away with Salt Tears, not
continuing long in the Puddle of
Infidelity.—Now I humbly beseech
thee, O Lord, call me Back, for
that

that I have Tread a most Perillous
and destructive way; grant me
that good Guide and Instructor,
the Holy Ghost, that I become not
the Habitation of Devils: But that
I may Tread under foot the Devil,
that Trod upon me, and overcom-
ing all his Sleights, may be again
Restored to the Joys of thy Sal-
vation.—Now all ye which behold
my Wound, Tremble for fear, and
take heed that ye Slumber not, nor
fall into the like Crime: But rather
let us Assemble together, and rend
our Hearts &c. I Mourn and am
Sorry at the Heart-Root, O ye my
Friends, that ever I so fell, &c.
Let the Angels Lament over me,
because of this my dangerous Fall.
Let the Assemblies of Saints Lament
over me, for that I am severed from
their blessed Societies. Let the Holy
Church Lament over me, for that
I am wofully Declined, Let all the
People lament over me, for that I
have my Death's Wound.—Bewail
me

me that am in like Case with the Reprobate *Jews*, for this, which was said unto them, why dost thou Preach my Laws, &c. Now soundeth alike in my Ears; what shall I do that am thus beset with manifest Mischiefs? Alas! O Death, why dost thou Linger? Herein thou dost Spire, and bare me Malice. O Satan, what mischief hast thou brought unto me? How hast thou pierced my Breast, with thy Poysonous Dart? Thinkest thou, that my Ruin will avail any thing at all? Thinkest thou to procure to thy self any Ease or Rest, whilst that I am grievously Tormented? who is able to Signifie unto thee, whether my Sins be Wiped and done away? Whether I shall not again be coupled with, and made a companion to the Saints? O Lord, I fall before thy Mercy Seat; have Mercy upon me, who Mourn thus out of Measure, because I have greatly Offended—Rid my Soul, O Lord, from

from the Roaring Lyon. The Assembly of the Saints doth make Intercession for me, who am an unprofitable Servant. Shew mercy, O Lord, to thy wandering Sheep, who is subject to the rending Teeth of the Ravenous Wolf: Save me, O Lord, out of his Mouth, &c. Let my Sack-cloth be rent Asunder, and Gird me with Joy and Gladness. Let me be received again into the Joy of my God. Let me be thought worthy of his Kingdom, through the Earnest Petitions of the Church, which Sorroweth over me, and Humbleth her self to Jesus Christ in my Behalf; to whom with the Father and the Holy Ghost, be all Glory and Honour, for ever and ever. *Amen.*

E N D

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